Studies in the New Testament

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Studies in the New Testament

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Studies in the New Testament

A HANDBOOK FOR BIBLE CLASSES IN SUNDAY SCHOOLS, FOR TEACHER TRAINING WORK, FOR USE IN SECONDARY SCHOOLS, HIGH SCHOOLS AND COLLEGES

"The Mediator of a Better Covenant"

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TO

J. M. FROST

FOUNDER
AND
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OF THE

SUNDAY SCHOOL BOARD

OF THE

Southern Baptist
Convention

PREFACE.

This book is not meant for technical scholars nor for students in theological seminaries, who ought to know all that is here given, though it is not always true of them. The average teacher in the Sunday school, the adult Bible class, boys and girls in the high schools, the first year or so in college, and preachers with little scholastic training are the classes kept in mind. The book is adapted for use in Sunday school and Bible institutes and in all teacher-training work. There are no references to books of any kind outside of the Bible. The chapters are divided into numerous paragraphs, each paragraph dealing with a single idea. The purpose of the book is to make the New Testament more intelligible and more easily taught to others. The connection in the whole wondrous story is duly emphasized. The author suggests that along with this book one will need for further study a "Harmony of the Gospels," like that of Broadus; a short life of Christ, like his own "Epochs in the Life of Jesus," or Stalker's "Life of Christ," and a brief life of Paul, like his "Epochs in the Life of Paul," or Stalker's "Life of Paul." The author's "John the Loyal" covers in detail the life of John the Baptist. But by the help of the maps and a New Testament one can study this volume with no other books at hand. The Student's Chronological New Testament is specially adapted for the purpose. I love to think of the great multitudes of men and women who are eager to know about Christ and love to teach what they know. If in a humble way I can play the part of Aquila and Priscilla with any Apollos who has the gift of telling accurately the things about Jesus, I shall be repaid a thousandfold for writing these chapters. May the Spirit of Jesus help us all to know this wondrous story, to live it, and to tell it so as to win others to Christ.

A. T. ROBERTSON.

Louisville, Ky.

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DIRECTIONS FOR THE STUDY OF THIS BOOK.

For those who wish to study the book as a part of the Convention Normal Course, the following directions are given:

1. Lesson Assignments. Ordinarily each chapter will constitute a suitable lesson assignment. Two or three lesson periods should be given at intervals to a review of the lessons previously covered. Thus classes meeting daily would complete the study of the book in about four weeks, while classes meeting once a week would require about four months.

2. Examinations—

(1) The teacher will conduct a written examination at the close of the study of the book.

(2) The questions will be selected by the class teacher in accordance with instructions given on page 273. The teacher will ask that each one sign this statement: "I have neither given nor received help during this examination."

(3) Members of the class will be asked to answer the questions at one sitting without the text-book or help of any kind.

(4) The class teacher will examine the papers of the class, and, on blanks which will be furnished for the purpose, will send the names of those who make the required grade of 70 per cent to the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tennessee. The proper seal will be sent to be attached to the diploma.

(5) Individual students may pursue the study in their own way. When they are ready for the examination, they will apply to the Sunday School Board for a list of questions with necessary instructions. The questions will be selected from the list given on pages 273–284.

PART I.

THE BACKGROUND.

CHAPTERS OF PART I.

I. The Roman World B.C. 5.
II. Life in Palestine in the First Century A.D.

CHAPTER I.

THE ROMAN WORLD B.C. 5.

1. On the Ruins of the Past.

THE Mediterranean world was Roman in B.C. 5, but this was true as the outcome of centuries of conflict and final victory. In North Africa, Carthage had finally been overcome by Rome as a result of the long Punic Wars. Greece and Macedonia had likewise been conquered by Roman arms. Then the western part of Asia Minor had come under the sway of the Roman eagle. The circle widened till Syria, Palestine, and Egypt were provinces of Rome in the east, while to the west Spain and Gaul were the spoils of Julius Cæsar, and even the Island of Britain became Roman. Only the Germans in the west, the Parthians in the far east, the Goths and Huns in the north offered serious resistance to Roman arms. The people of India and China seem too far away from the center of Mediterranean life to count. The Indians of North and South America were unknown. But even so, the world was very old, how old we do not know. Inscriptions in Egypt seem to some to show civilization 5000 B.C. Tablets and monuments in Mesopotamia seem to

MAP OF THE
ROMAN EMPIRE
BRITANNIA
HIBERNIA
GERMANIA
GALLIA
HELVETIA
PANNONIA
ILLYRICUM
MOESIA
DACIA
MACEDONIA
ITALY
ROME
SPAIN
MAURETANIA
NUMIDIA
AFRICA
LIBYA
EGYPT
ARABIAN DESERT
ASIA MINOR
ALBANIA
SARMATIA
PONTUS
BITHYNIA
GALATIA
CILICIA
ASSYRIA
PARTHIA
Antioch
Damascus
Jerusalem
Caesarea
Alexandria
Athens
Ephesus
Troy
Philippi
Thessalonica
Corinth
Carthage
Rhodes
Crete
Cyprus
Sicily
Sardinia
Corsica
Balearic Is.
Rhine R.
Danube R.
Nile R.
Euphrates R.
Tigris R.
Black Sea
Mediterranean Sea
Red Sea
Caspian Sea
Persian Gulf
Arabian Sea
Atlantic Ocean
North Sea
English Channel
Irish Sea
Bay of Biscay
Adriatic Sea
Aegean Sea
Ionian Sea
Tyrrhenian Sea
Gulf of Lyons
Gulf of Sidra
Gulf of Suez
Gulf of Aqaba
Persian Gulf
Red Sea
Caspian Sea
Black Sea
Mediterranean

show a like age there. Great nations had passed into oblivion. The empire of Alexander the Great rested upon centuries, if not millenniums, of Greek life reaching back beyond Troy to Mycenæ and Crete and upon the Persian empire itself the heir of the Babylonians, Assyrians, Hittites, Phrygians, and other peoples of Asia Minor. The Romans became the heirs of the conquests of Alexander in Egypt, Syria, Asia Minor.

2. A Graeco-Roman World.

The Romans conquered the Greeks, and yet in a true sense the Greeks conquered the Romans. The work of Alexander had already spread the Greek language and Greek customs over the eastern world. The unification of the world under Roman rule did not Romanize this world of Alexander so much as it Grecized the empire of Rome. Even the city of Rome itself had Greek teachers, Greek plays, and the Greek language was used by Paul when he wrote to the church in Rome. The result was a mingling of the two civilizations except in North Africa and the west (Spain, Gaul, Britain). The Romans made no effort to crush out the influence of Greek life and thought. On the contrary, they became imitators of Greece in literature and in philosophy. Thus Hellenism became the main characteristic of the Roman world. One could speak Greek and be understood almost anywhere. This *Koine* (common language) was the lineal successor of the old Greek and is the language in which the New

Testament was written. It was the language of the common people, of business, of life, of literature (all save a few artificial imitators of classical literary Attic).

3. Education.

It is a mistake to think of the Roman world as an illiterate age. There were many uneducated people, beyond a doubt, but the average intelligence was unusually high. There were great universities like those at Athens, Tarsus, Pergamum, Alexandria, with great libraries, as in Alexandria and Pergamum. Paul may have felt the influence of Athenodorus, the Stoic philosopher, at Tarsus. There were schools of oratory as at Rhodes, and special lecturers on philosophy or oratory who often traveled from city to city. In Alexandria grammar had received special attention and Greek philosophy was then studied with eagerness save by the Jews. The translating of the Hebrew Old Testament into Greek in Alexandria enabled the Greek-speaking Jews and Gentiles also to read for themselves the Old Testament. Books were more or less expensive, since they had to be copied by hand, but the scribes were quite expert and copy establishments (like our publishers) existed in various educational centers. The flourishing period of Attic culture was far in the past, but Greek writers of the *Koine,* like Polybius, Diodorus, Strabo, showed that the language had not lost its power. The golden age of Latin literature had just closed.

Cicero, Cæsar, Vergil, Tibullus, Lucretius, Cornelius Nepos, were all dead. Horace had died only B.C. 8. Livy is still living and Ovid is writing his poems at Rome. Juvenal and Tacitus are not yet born. Greek slaves of culture are school-teachers in Rome itself. The mental alertness of the first century A.D. may be seen in the fact that the Christians in the empire were chiefly from the middle and lower classes, and yet the Epistles of Paul were read in public meeting and were expected to be readily understood. There were plenty of uneducated people, as the papyri amply show, but education was emphasized, and in towns like Corinth with many "newly rich" often affected or imitated.

4. Philosophy.

Greek philosophy was no longer a matter of mere academic interest, but had received a distinctly practical turn. The Stoics and the Epicureans divided honors for the popular favor. Paul disputed with them in the Agora of Athens (Acts 17: 18) and all over the world were found exponents of these two systems. Socrates had called men away from mere speculation about the external universe to reflection on their own moral nature. "Know thyself," he had urged. Plato carried this idea further and urged beauty as well as duty. Aristotle sought to cover all human knowledge, both physics and metaphysics. In revolt from all this speculation, Epicurus and Zeno aimed to give philosophy a more practical

turn. In the midst of a world of struggle Zeno, while pantheistic in theology, taught pride and self-control with many noble precepts (cf. Seneca, Epictetus, Marcus Aurelius), but allowed suicide in case of failure. Epicurus, really atheistic as to the gods, urged pleasure as the main good and the importance of getting it while one had the chance. The outcome was widespread immorality. These two practical philosophers have today numerous advocates all over the world. In Alexandria the Jews of culture, like Philo who came in contact with the Greek philosophy, sought to combine it with the Old Testament. They explained Plato by means of Moses through the allegorical method of exegesis that passed over to the early Alexandrian teachers and preachers of Christianity. Philosophy is always a more important part in the life of the masses than they themselves know.

5. Religion.

The growth of philosophic studies caused a tendency to scepticism concerning the gods of Egypt, of Babylonia, of Phrygia, of Greece, of Rome. Socrates and Plato created a yearning after one God rather than faith in many. There were still gods in plenty, but no longer the child-like faith in them seen in the Homeric poems. The forms of worship were kept up, but even the priests would wink at each other on the street. Julius Cæsar, Cato, the elder Pliny, Lucretius, Varro, were all sceptics. Cicero was in doubt.

The Emperor Augustus, though superstitious, was an unbeliever and was himself the chief object of worship in the empire. Inscriptions show such terms as Lord, Saviour, and even God, applied to him. He allowed himself to be deified and to be worshiped with images and temples dedicated to him. This "emperor-cult" was at first the chief enemy of Christianity and early brought the Christians into collision with the Roman authorities. But there was intense dissatisfaction and yearning for a better faith, as it was voiced by Vergil in his fourth Eclogue, perhaps under the influence of the Septuagint (Isaiah). The Eleusinian mysteries of Greece had taught men a secret faith of hope, and out of the East later (first century A.D.) came other mystery—religions like Mithraism which for a couple of centuries challenged Christianity in its fight for the masses. These mystery religions had their redeemer-gods (like Isis and Osiris)—a doctrine of salvation, a baptism of blood (Taurobolium), and a sacred meal and other secret and initiatory rites with magical powers. The votaries held secret meetings at night and had ecstatic experiences that led to immorality. In fact, the worship of Aphrodite and Isis had a system of priestesses that made immorality a part of the worship. There were many religions and very little religion. Men were "without Christ, having no hope and without God in the world" (Ephesians 2: 12).

6. Morals.

There was ethical teaching in abundance, some of it very good as in the Stoic philosophy. But there was no real connection between religion and morals. Indeed, the gods themselves were thought to consort at will with women and were utterly mythical. As already stated, immorality was a regular institution in the temple worship of Aphrodite, Astarte, Isis, and other goddesses, as in Buddhist temples in India today. The old Roman divinities were not quite so lewd as those of Assyria, Egypt and Greece, but the Orontes overflowed the Tiber. With Greek and oriental philosophy and religion the old Roman sturdiness of character broke down and divorce, once unknown in Rome, became the rule. The picture of Pompeian life preserved on the walls of houses in Pompeii by the ashes of Vesuvius is so vile that women are not allowed to see it. Seneca will lament: "Vice no longer hides itself; it stalks forth before all eyes. Innocence is no longer rare; it has ceased to exist." Infanticide was so common that nothing was thought of it any more than in China and Japan before Christianity entered these lands. The empire was said to be crimsoned with the blood of infants. Paul's indictment of the Roman world in Romans 1 and 2 is recognized today as true of China. "The whole world lieth in wickedness" (1 John 5 : 19).

7. Society.

There were wheels within wheels then, as now. The old Roman republic had given place to the great empire. The simple habits that had made the Romans great had vanished. The generals and political leaders became extremely rich as a result of the Roman conquests. Of the eighty-five million people in the empire only seven million were in Italy. There were six million slaves in the empire. There was a large freedman class who had purchased their freedom or had been set free. The plebeians were free-born and held themselves above both freedmen and slaves. There was no middle class in Roman society, but two great extremes of wealth and poverty. The few were rich, the many were poor. The nobles were wildly extravagant and feasted out of gold dishes. Once Cicero and Pompey came uninvited to the house of Lucullus and found him feasting on a four thousand-dollar meal. The masses were pauperized for the few who ground them to the earth. The masses in Rome clamored for bread and games, free food and free shows at the cost of the state. The gladiatorial shows grew in size and in horror to satisfy the blood-thirstiness of the populace. They were "living pictures" rather than moving-pictures of cruelty. Licentiousness and cruelty grew apace. Small farms disappeared and great landed estates took their place. People crowded to the cities. Trade guilds were organized as a defense against the capitalists.

There were burial clubs and all sorts of fraternal organizations, traveling craftsmen of various sorts. Then the race problem was acute. The Jews stood aloof from the Gentiles and were cordially disliked by them in return. The Greeks spoke of others as barbarians. The Romans who were citizens held themselves above those who were not, freedmen, slaves or what not, the motley crew of many lands ruled by Rome. There was no democracy, but a real caste system, based on money and power.

8. Business Activity.

The Pax Romana which came with the conquest of all the Mediterranean world brought a time of the most tremendous business activity ever known till the nineteenth century. The gates of Janus were closed, but the door of commercial opportunity was open all over the world. Egypt was the granary of the empire, but trade came from India, from Spain, from the Carpathian mountains, even from Britain. Roman ships swept the sea. The wonderful Roman roads like the Appian Way (part of it still in use) and the Egnation Way put to shame our modern highways. Not so much can be said for the inns which were often mere drinking houses with bedrooms attached, exposed to thieves or courtesans. But merchants traveled for business. Men traveled for pleasure, for knowledge, for health. There were factories, wholesale houses, barbers, great business enterprises like those of the present

day. In A.D. 33 a great panic was caused by the failure of the banking houses of Maximus and Vibo in Rome, due to the downfall of Seuthes and Son in Alexandria, and Malchus and Company of Tyre. The papyri give interesting details of the contracts and other business details of the time. Many of the wealthy merchants had country villas and showed great munificence and beneficence.

9. Great Cities.

There were cities of importance in the empire. Rome itself was easily first. Its foundation is mythical as to date, but is usually placed at 754 B.C. But it is a wonderful story, how the little city on the Tiber slowly grew beyond its rivals till it ruled Italy, destroyed Carthage in spite of Hannibal, conquered Greece, and ruled the world till slowly success itself sowed the seed of decay and ruin. The birth rate declined, the middle class disappeared, luxury and idleness enervated the upper classes, the slaves and freedmen felt no responsibility of citizenship against the hordes of barbarians from the North. But Rome was not the only city of importance. Far east on the Euphrates, Babylon still lingered, the symbol of oriental splendor and power, the home of a multitude of Jews. In Egypt, besides the old cities of Memphis and Thebes, there was Alexandria, the city built by Alexander the Great, and now the emporium of trade, the seat of a great university and library, the meeting place of east and west.

Antioch in Syria, Tarsus in Cilicia, Ephesus in Asia, Pergamum, ancient capital of a great kingdom, with its great library; Philippi, the Roman colony in Macedonia; Thessalonica, the thriving commercial city (still existing as Saloniki); Athens, with its temples and groves and university and ancient glory; Corinth, once destroyed by Mummius, but restored by Julius Cæsar, and now a flourishing city of trade—these are but samples of the city life of the empire. Some were colonies like Philippi with a reproduction of Roman life, military outposts. Others were free cities like Antioch in Syria; some were capital cities of the province like Ephesus. Each had its own method of government like the politarchs of Thessalonica and the strategoi of Philippi.

10. Militarism.

It was the army that dictated to the people. There was also a great navy, which coöperated with the army. The constant tendency had been for the army to rally round its general and push him to the fore. The long civil wars between Sylla and Marius, Cæsar and Pompey, Octavius and Antony had greatly weakened the empire and the strength of the army. Exhaustion began to tell, and the army became mercenaries or hired soldiers and came in time to dictate the emperors and to override the senate. With the help of the army and the navy the emperor kept the people under control, and for a time the Germans and the

Parthians at bay. But the militarism that made Rome great in the end sapped the life away, and could not hold what it had won.

11. The Provinces.

The government was imperial and provincial. Roman law was a matter of slow growth, but became the basis of all modern jurisprudence. Under the republic the senate ruled the country with various officers (consul, tribune, pontifex maximus, etc.), and proconsuls for the provinces. When the empire displaced the republic, there were two sets of provinces (senatorial and imperial). The senatorial provinces were at the disposal of the senate and the officer was termed proconsul, as in Achaia. The imperial provinces were under the control of the emperor, and the official was named proprætor, as in Syria. Sometimes a province was shifted from one rank to the other, as in the case of Cyprus, which was senatorial while Sergius Paulus was proconsul, though previously imperial and later also. The actual government varied greatly according to the character of the proconsul or proprætor. Judea was a subordinate imperial province with a procurator during the ministry of Jesus, though a vassal kingdom under Herod the Great when Jesus was born.

12. Caesar Augustus.

When Octavius defeated Antony at the battle of Actium, B.C. 31, he became ruler of the east

as well as of the west. But, like Julius Cæsar when he conquered Pompey at Pharsalia B.C. 48, he refused to be called king (*Rex*). He was the grand-nephew of Julius Cæsar and equally adroit and politic in preserving the forms of the republic while the power all centered in himself. The senate was preserved, but its work was mainly the ratification of the wishes of Octavius. The office of dictator was abolished, but gradually Octavius gathered unto himself all the chief functions and titles. He became Præfect of Morals, then Prince of the Senate. The title of Augustus (revered) was conferred upon him. He was repeatedly elected consul. He was made Tribune of the people. He was appointed Pontifex Maximus. Finally all these powers were gathered into the one title of Imperator (general), and the republic was dead indeed. Kaiser and Czar are modern variations of the word Cæsar, as Emperor is of Imperator. Augustus reigned till A.D. 14. On the whole he was a discreet ruler and showed wisdom in the men that he gathered round him like Mæcenas and Agrippa. He instituted many reforms and made some real progress. One of his acts was a periodical census every fourteen years as we know from the papyri. The birth of Jesus at Bethlehem instead of Nazareth was due to the taking of such a census. It was required that one report at his home town (that of his father). The census was not a taxing, but an enrollment for various purposes. By such census Augustus learned that he

had about four million Roman citizens in the empire. He was fond of Herod the Great, the cruel king of Judea.

13. The Jews of the Dispersion.

One of the most striking features of the Roman world was the groups of Jews in all the chief cities and in many of the smaller ones. This scattering (dispersion) was due, first, to the Assyrian and Babylonian captivity and then to Alexander's conquest. Those that returned to Jerusalem under Cyrus were but a small handful compared to the rest. Alexander the Great and his successors were kind to the Jews. Especially in Alexandria and in Antioch of Syria were they granted special privileges. They took easily to trade and became bankers and merchants and have kept their grip on the world's money to this day. They flourished in Babylonia where there were several millions. A million more lived in Alexandria and Egypt. Special quarters were given them in most cities, even in Rome where successive banishments could not keep them down. They came to be hated by the Gentiles because of their commercial rivalry and success and because of their religious and social exclusiveness. They represented all the twelve tribes (James 1 : 1), and gradually moved west into what is now modern Europe. (See Acts 2 : 6-11 for a picture of the regions where Jews lived.) There are no "lost" tribes. Modern Jews represent all the tribes. The Eastern Dispersion in Babylonia remained, like those of Palestine

(Palestinian or Aramæan Jews) more distinctly separate and true to the traditions of the fathers in social usages (Aramæan Jews). The Western Dispersion, with Alexandria as a center, were more open to Greek culture and spoke the *Koine* and read the Septuagint translation of the Old Testament. They did not become Hellenized, but were Hellenistic Jews. Among the early Christians at Jerusalem both classes of Jews (Hellenists and Hebrews or Aramæans) appear. The Hellenistic Jews of the west were in general still loyal to the religious customs of the fathers. Some, like Saul of Tarsus, even became Roman citizens, but still gloried in the history and hope of Israel. Even Philo, in Alexandria, fond of Greek philosophy as he was, insisted that the Jewish rites and ceremonies must be observed. The hundred years of Maccabean independence were over and Judea was again a subject state. Assyria, Babylonia, Persia, Alexander the Great, Egypt, Syria, in succession, had ruled Judea since the Captivity.

TOPICS FOR REVIEW.

1. The chief countries conquered by Rome.
2. Causes of the change from republic to empire.
3. Influence of Greece on the empire.
4. Religion in the Roman world.
5. Culture of the people.
6. Types of philosophy.
7. The use of wealth.
8. The chief cities.
9. The Roman army and navy.
10. Citizens and slaves.
11. The Emperor Augustus.
12. The Jews in the Dispersion.

NEW TESTAMENT
PALESTINE
MEDITERRANEAN SEA
PHOENICIA
GALILEE
SYRIA
Sidon
Damascus
Mt. Hermon
Tyre
Caesarea Philippi
MERON
Capernaum
Ptolemais
Bethsaida Julias
Magdala
SEA OF GALILEE
Nazareth
Cana
Gergesa
Mt. Carmel
Mt. Tabor
Gadara
Nain
Bethshean
Bethany
Caesarea
Salim
JORDAN
PEREA
Samaria
Mt. Ebal
Antipatris
Sychar
Mt. Gerizim
SAMARIA
Joppa
Gilgal
Shiloh
Lydda
Bethel
Ephraim
Jericho
Emmaus
JERUSALEM
Bethany
Mt. Nebo
Azotus
Bethlehem
Askalon
JUDEA
Machaerus
Gaza
Hebron
DEAD SEA
Carmel
Beersheba
PHILISTIA
AMMON
MOAB
ARABIA

CHAPTER II.

LIFE IN PALESTINE IN THE FIRST CENTURY A.D.

1. Roman Rule.

It was in B.C. 63 that Pompey the Great, returning from war with Mithridates of Pontus, interfered in the rivalry between Aristobulus II, the champion of the Sadducees, and John Hyrcanus II, the leader of the Pharisees and the feeble tool of the designing Idumean adventurer, Antipater, the father of Herod the Great. The outcome was the defeat of Aristobulus, the capture of Jerusalem by Pompey, who entered the temple, even the Holy of Holies, to see what was there. He retained the civil rule for Rome, but left Hyrcanus high priest. The hundred years of Maccabean independence were over and Judea was again a subject state. Assyria, Babylonia, Persia, Alexander the Great, Egypt, Syria, in succession, had ruled Judea since the captivity. However, the victory of Cæsar over Pompey at Pharsalia, B.C. 48, left Hyrcanus on the wrong side, but Antipater skillfully helped Julius Cæsar against Mithradates, who had come to Egypt, and thus kept his power and won Cæsar to the side of Hyrcanus. The Romans had in B.C. 190 de-

feated Antiochus the Great at Magnesia, and thus won the larger part of Asia Minor. Now they control Egypt and Palestine and all of Syria. They govern Palestine on the whole with lenience and moderation till Jewish fanatics (Zealots) raise a revolution against them. The government varies in form and scope. Now the country has a vassal king, like Herod the Great, or ethnarch, like Archelaus, or a procurator, like Pilate. Now the whole of Palestine is under one rule; now it is subdivided, but Rome never releases her hold upon the country. Roman soldiers are in Jerusalem, in Cæsarea, wherever they are needed. Roman money is used. Roman taxes are paid. Cæsar is king, whoever is the titular ruler. The Latin language is used in the courts, in legal documents, for money, and in military terms. Some of them appear in the New Testament (like legion, centurion).

2. Greek Influence.

The Maccabean revolt, B.C. 167, was due to an effort to Hellenize the Jews by Antiochus Epiphanes, the Seleucid king of Syria, who succeeded Alexander the Great. This part of his great empire was Greek. Antiochus Epiphanes was greatly enraged at the Jews of Alexandria for not helping him in his attack on Alexandria. When the Romans ordered him out of Egypt, in a great rage he vented his anger on Jerusalem. He destroyed the altars of Jehovah and set up the worship of Zeus and commanded

all the Jews to worship Zeus and to eat swine's flesh and to sacrifice it to Zeus. His efforts led to fierce opposition on the part of Mattathias and his sons (Judas, Jonathan, Simon). They finally won religious and political liberty, but their successors (Aristobulus I, Alexander Jannaeus) actually became philhellenes themselves and introduced many Greek customs among the people. Herod the Great built Greek theatres and a gymnasium in Jerusalem and fostered Hellenism so that, in spite of the resistance of the Pharisees, Greek influence gained a foothold in various parts of the country. The region of Decapolis was largely Greek. In Galilee were many who spoke Greek. The coast cities were open to Greek life as were the towns around the Sea of Galilee. Greek was spoken by many people in the towns and cities and was understood in Jerusalem. Jesus probably spoke both Aramaic and Greek. It was a bilingual country for the most part.

3. Herod the Great.

This famous Idumean was born B.C. 74 and died B.C. 4, shortly after the birth of Jesus. He got his start because of the shrewd diplomacy of his father, Antipater, in winning the favor of Julius Cæsar. Cæsar left him as a sort of personal representative to watch over John Hyrcanus II, who was titular ethnarch and high priest. Antipater took control of civil affairs and appointed Herod, though only twenty-five, governor of Galilee. He soon brought trouble on himself

by exercising the power of life and death in the execution of Hezekiah, a troublesome robber, without consulting the Sanhedrin. He was arraigned before the Sanhedrin and escaped with his life, but remembered the affront till he could square accounts. After the death of Julius Cæsar and the defeat of Brutus and Cassius at Philippi, B. C. 42, Herod skillfully made friends with Antony, who got the east as his share of the victory, and he was appointed tetrarch of Judea B.C. 41 with Hyrcanus as high priest. The Parthians, however, drove Herod out of Jerusalem and set up Antigonus, son of Aristobulus, as king in Jerusalem. In his flight Herod is on the point of suicide in his despair and haste, but he finally makes his way to Rome to plead the cause of another Aristobulus, the brother of Mariamne (granddaughter of Hyrcanus) to whom Herod is betrothed. But by the favor of Antony and Octavius, B.C. 40, Herod is himself named king of Judea by the Roman senate. It took him three years to win his crown (B.C. 37), and to drive away the Parthians and get rid of Antigonus (slain). He married Mariamne and ultimately had ten wives in all. The ears of Hyrcanus had been cut off so that he could not be high priest any more. Herod had all the Sanhedrin put to death but two (Hillel and Shammai). He has a bitter struggle with Alexandra, the mother of Mariamne and Aristobulus, because he had Aristobulus drowned. Finally, he has Hyrcanus, Mariamne, Alexandra and Mariamne's two sons

(Alexander and Aristobulus) put to death. His sister, Salome, was at the bottom of much of this trouble, and finally she caused the death of Antipater, another son. Herod was a great builder of cities, and sought to please the Emperor Augustus Octavius, whose favor he purchased after the defeat and death of Antony. But he angered the Jews by his adulation of Augustus, by his Hellenizing tendencies, by his repairing the temple (splendid though he made it), and by his cruelties. He changed his will many times and died in great agony, with instructions for many of the leading Jews to be put to death so that there should be mourning at his funeral. Josephus does not mention the slaughter of the babes at Bethlehem, but that is a mere incident in his life of blood.

4. Herod's Successors.

His will was carried out in most respects. Archelaus was to be king of Judea (with Idumea) and Samaria, but this was subject to the confirmation of the Emperor Augustus. Salome was jealous and opposed the confirmation. In the end Archelaus was made ethnarch with the promise of the title of king if he turned out well. But he did not turn out well, and A.D. 6, ten years after his appointment, he was deposed and banished. Judea is governed by Roman procurators from A.D. 6 to A.D. 42, when Herod Agrippa I is king till A.D. 44. Then there are procurators again till A.D. 70, when the kingdom of Herod

the Great was divided. Archelaus got about half. Herod Antipas became tetrarch of Galilee and Perea, which position he held from B.C. 4 to A.D. 39. He was a better ruler than Archelaus, and when Joseph in Egypt heard of the change in Herod's will, by which Archelaus ruled in Judea, he went back to Nazareth instead of to Bethlehem. Jesus spent most of his life in the country of Herod Antipas. He divorced his wife, the daughter of Aretas, the king of Arabia, to marry Herodias, wife of Herod Philip, another son of Herod the Great, herself also a granddaughter of Herod the Great. The death of John the Baptist lies at the door of Herod Antipas and Herodias. Philip, tetrarch of Trachonitis and Iturea, is yet another son of Herod the Great, and the best of them all as ruler. He ruled B.C. 4 to A.D. 34. Jesus was in his territory when at Bethsaida and at Cæsarea Philippi. The population of Palestine was by no means all Jewish, though Jews predominated. Greeks were numerous in Decapolis, Trachonitis, Perea, Galilee, and in parts of Judea. The Samaritans were only half-Jews, and all the more hated for that reason. The Idumeans had become Judaized. Then there were the Philistines.

5. Pontius Pilate.

Coponius was the Roman procurator who succeeded Archelaus when he was deposed as ethnarch. He ruled A.D. 6-9. Then came Marcus Ambivius (9-12), Annius Rufus (12-15),

Valerius Gratus (15-26). Pilate held on longest of all (26-36), and his rule covered the ministry of Jesus and the apostolic period till the conversion of Saul of Tarsus. Pilate was an opportunist, a corruptionist and a weakling. He greatly desired the favor of the Jews, but won their contempt and hatred. He angered them by bringing soldiers from Cæsarea (the political capital of Judea at this time) into Jerusalem with ensigns bearing busts of the Emperor Tiberius. He set up golden shields in Herod's palace with inscriptions written on them. He used the sacred money called corban (Mark 7: 11), to build an aqueduct about fifty miles long. He slew some Galileans as they were offering sacrifice in the temple, so that their blood mingled with that of the sacrifices (Luke 13: 1). In the trial of Jesus he finally yielded to the threat of the ecclesiastical leaders that they would report him to Cæsar for setting free a man charged with high treason (John 19: 12), after repeated declarations of the innocence of Jesus (Luke 23: 4, 22; John 19: 4). Thus he kept his office and sold his honor. The Jews kept quiet about him, but curiously enough he was finally ordered to Rome, A.D. 36, on the complaint of the Samaritans because of his cruelty to the adherents of a Samaritan claimant to be Messiah. Eusebius relates that, arriving in Rome after the death of the Emperor Tiberius, he fell into so great misfortune in the reign of Caius Caligula (A.D. 37-41), that he committed suicide in banishment. Mt. Pilatus, beside Lake Lucerne, in

Switzerland, is the traditional place of his death, and the legend is that his ghost is seen on the mountainside washing his hands when a storm strikes the mountain. All during the Roman rule in Judea a party of Herodians schemed for the restoration of the Herods.

6. The Two Herod Agrippas.

These figure in the Acts of the Apostles and call for a few words. Herod Agrippa I was the grandson of Herod the Great and Mariamne, the Maccabean princess, and son of Aristobulus. He was educated in Rome and was the playmate of Tiberius' grandson (Tiberius) and of Caligula, son of Germanicus, the emperor's nephew. He was a spendthrift and a genuine scapegrace, and managed to live off of his kinspeople but was continually in debt. He was finally imprisoned by Tiberius for impudent talk with young Caligula, who, in turn on becoming emperor, A.D. 37, set Agrippa free and made him king of the tetrarchy of Iturea and Trachonitis (lately ruled by Philip), and also of Judea and Samaria. The jealousy of Herodias at this turn of affairs led to the removal of her husband, Herod Antipas, from the tetrarchy of Galilee and Perea, A.D. 42, so that from A.D. 42-44 Palestine is once again united under a Maccabean king. He rebuilt the walls of Jerusalem till stopped by the emperor. He sought to please the Jews by persecuting the Christians, the first attack of the state upon apostolic Christianity. He slew the apostle James,

the brother of John, and put Peter into prison (Acts 12: 1f), but his sudden shameful death put an end to his career (Acts 12: 20-23). His young son, Herod Agrippa II, because of his youth (only seventeen), was not appointed king of Palestine, which became a Roman province with Cuspius Fadus as procurator in A.D. 44. Young Herod Agrippa II was given the tetrarchy of Chalcis on the death of his uncle, Herod of Chalcis, and in A.D. 53 he gave that up and received the tetrarchies of Philip and Lysanias. He had the oversight of the temple in Jerusalem. He, however, took the side of the Romans in the war. He died about A.D. 100, the last of the Herods to rule. The speech of Paul before this ruler (Acts 26) was in no sense a trial, but a sort of courtesy by Festus to the Jewish ruler on a visit from Cæsarea Philippi to Cæsarea. He kept his sister Bernice as his mistress, as his other sister Drusilla lived with Felix.

7. The Temple.

The temple in Jerusalem was the crown and glory of Israel, not merely of Jerusalem. Situated on Mount Moriah, it dominated the city. The building was first erected by Solomon and was destroyed by Nebuchadrezzar. The second temple was erected by Zerubbabel and lasted till the time of Herod the Great. He built the third temple, or rather began it, B.C. 19. It was only completed A.D. 65 and was destroyed by Titus A.D. 70. The Jews were so jealous of the temple

that they would not agree for Herod to tear it down. Hence, it was rebuilt in sections, and the work had been going on forty-six years when Jesus came to the passover A.D. 26 (John 2: 20). The sanctuary included the holy place and the most holy place, after the pattern of the tabernacle. The court of Israel surrounded it. Then, lower down, came the court of the women; still lower, was the court of the Gentiles. The tower of Antonia, at the northwest corner, was occupied by Roman soldiers. The walls on the east overlooked the valley of Jehoshaphat, and to the south the valley of Hinnom (Gehenna), where fires burned up the filth of the city. The great feasts brought crowds to the city and the worship centered in the temple. The hours of prayer were nine, twelve and three. The priests served in turn (cf. Zacharias) and an elaborate ritual of sacrifice was observed. There were offerings for sins of omission and of commission, for the rich and the poor. In the court of the Gentiles were stalls for the sheep and doves and the money-changers for the convenience of the Jews of the Dispersion. The religious and social life of the Jews centered in this wonderful temple with all its glory. They felt that the very Presence of Jehovah was over the Mercy Seat. The high priest alone was allowed to enter the Holy of Holies, and that only once a year.

8. The Great Feasts.

The feast of purim (cf. Esther 9: 26) occurred a month before the passover, and was observed at home or in the home synagogue. It was a season of rejoicing over the fate of Haman and the rescue of the Jews from his plot. The feast of the passover occurred in the spring (corresponding to our Easter), and varied each year with the coming of the full moon. It commemorated the deliverance from Egypt and was the great festival of the year, the feast of unleavened bread, following for a week after the offering of the paschal lamb. All Jews who could do so came to Jerusalem then, often many hundreds of thousands. The feast of pentecost came fifty days later. It was the feast of the first fruits. About the end of September came the feast of tabernacles (or booths), when the people came and dwelt in booths in gratitude for the year's harvest. The Day of Atonement (sometimes called New Year's Day) was the most solemn day of the year for the Jews, the crown of the Levitical system, when the high priest made his annual entrance into the Holy of Holies. Towards the close of December came the feast of dedication, in honor of the re-dedication of the temple by Judas Maccabeus after its recovery from the profanation by Antiochus Epiphanes.

9. The Sanhedrin.

This supreme court of the Jews was composed of seventy-one members, and the members were

called elders. Both Pharisees and Sadducees belonged to it, and a good deal of rivalry existed. The members came from the chief priests and scribes. Shortly before the trial of Jesus the power of life and death was taken away from the Sanhedrin and reserved for the Roman procurator. In the Gospels and Acts, Caiaphas, the high priest, is the president of the Sanhedrin.

10. The Synagogue.

One of the great institutions of Judaism was the synagogue which arose during the exile in Babylon, when the people were deprived of the worship in the temple. It was both a school of the Bible and a place of worship. A common name for it was "place of prayer" (cf. Acts 16: 13). Wherever there were Jews enough, they had a synagogue. When the Jews were few in number, as at Philippi, the place of prayer might be outside of the town, by a stream, to facilitate the ceremonial ablutions. In some cases the building was outside of the city because of opposition by the city authorities, as at Babylon at first, or to avoid the pollutions of the Gentile city. But custom varied about it. The Jews were fond of worshipping by the seashore. In Jerusalem there were some four hundred synagogues. Various groups of Jews in the city, as Cyrenians, Alexandrians, Cicilians, had separate synagogues (Acts 6: 9). There was a ruler of the synagogue who had charge of the worship and the teaching. Services were held on the Sab-

bath and once or twice on week days. The young were taught the Old Testament (cf. our Sunday school). The Old Testament was read in the Hebrew and explained in the Aramaic. In the communities where Greek was understood the Scripture would be read in Greek. An opportunity was allowed for exposition of the Scripture read. Jesus and Paul often took advantage of this privilege to preach the gospel. At first the Christians continued to worship in the synagogue and thus reached also many devout Gentiles who attended.

11. The Canon.

The Jews of Palestine had a threefold collection of Hebrew Scripture (the law of Moses, the prophets, the psalms, Luke 24: 44), which corresponds practically with the present Old Testament. They differed about the acceptance of Ecclesiastes and the Song of Solomon. In Alexandria and the west generally, where the Septuagint was used, the Apocrypha of the Old Testament was added. The Septuagint circulated also in Palestine and is quoted in the New Testament more frequently than the Hebrew text. Paul and James, in particular, seem to be acquainted also with some of the books in the Old Testament Apocrypha. There were also a number of apocalypses after the pattern of Daniel that were widely used, though not part of the canon. These books (like 2 Esdras, the book of Enoch, Testaments of the Twelve Patriarchs, the Jewish

Sybilline Oracles) were presented under the names of older saints to gain a hearing, and are doubtful as to date. They present the less ceremonial and formal and more passionate and spiritual side of Jewish life. They appeal from the woes of the present to the promises of future good (eschatology) and deal largely in symbols (cf. the Book of Revelation). The Targums are paraphrases or interpretations of the Hebrew Old Testament in Aramaic. The Talmud is composed of the Mishna (comment on the Old Testament), and the Gemara (comment on the Mishna), but none of it was written till 200 A.D.

12. The Oral Law.

The instruction (called Midrash) about the canonical books was of this sort. The Halakah was what was obligatory (rules of conduct), the Haggadah was what was illustrative or anedotal and not binding. This oral law was the tradition of the elders which the Jews of Christ's time came to put in the place of the Old Testament (Mark 7: 9, 13). They covered up the Word of God with their comments about it. Finally they regarded the comment as of more value than the text itself. Out of this came the Talmud at last, when much of it was written down. They claimed at last that the oral law came from Moses. Most of this oral teaching is extremely tedious and minutely hairsplitting over petty points.

13. The Scribes.

The Old Testament does not know these teachers of the law. They arose during the exile. They are students and teachers of the oral and of the written law and correspond to our modern preachers and lawyers combined. They are sometimes termed lawyers. They were a powerful class of professional teachers and trained up pupils (disciples) to carry on their work. They were usually Pharisees, but not always, as the priests and Levites were usually Sadducees.

14. Two Schools of Theology.

In Jerusalem the Pharisees had two schools of theology, popularly called, respectively, the school of Hillel and the school of Shammai. Hillel was the grandfather of Gamaliel I, under whom Paul studied. His school represented a more liberal type of Pharisaism, while that of Shammai follows the stricter interpretation. They are sometimes called the "Two Pairs." The schools met in the temple courts and the rabbis trained here in current Pharisaic orthodoxy were those who opposed the teaching of Jesus. They disliked the Apocalyptic writers as well as the Sadducees. Both of the schools were quite strict from the standpoint of Philo in Alexandria.

15. The Pharisees.

This sect was originally, like the Sadducees, a political party also, till the Romans took over

all state affairs. Their origin is obscure, but they were the exponents of traditional Judaism, as opposed to the Hellenizing tendencies of the times and the strict position of the Sadducees against the oral law. The Pharisees and Sadducees had keen political rivalry for power under the later Maccabees. The Pharisees finally won the ear of the masses and were aggressive in their defense and promulgation of Judaism. The two schools of Hillel and Shammai represent two tendencies that appear in the Gospels. Some Pharisees seem friendly to Jesus (school of Hillel), others are violently hostile (school of Shammai). Probably the latter are those especially denounced as hypocrites by John the Baptist and by Jesus. But both schools laid the emphasis on the external and the ceremonial to the neglect of the inward and spiritual. They expected a political Messiah and a political kingdom of God. Most of Pharisaic teaching is, of course, true.

16. The Sadducees.

They are largely negative in the rejection of the oral law, the denial of the resurrection and of angels and of divine sovereignty and of the future life, all of which the Pharisees affirmed. They became also the champions of the Graeco-Roman culture, captured most of the priestly class, and were a sort of religious and intellectual aristocracy. Annas and Caiaphas were Sadducees and the chief priests generally. Their number was small but influential.

17. The Essenes.

This curious sect withdrew to the wilderness of Judea, eschewed marriage, kept aloof from the temple, and were a mystical group who combined some Pharisaic beliefs with Persian and Greek philosophy and oriental religion (worship of the sun). They were ascetic in life and fatalistic in doctrine (opposing the Sadducees), while the Pharisees held to divine sovereignty and human free agency. The effort to show that John the Baptist was an Essene has not succeeded.

18. The Publicans.

The Romans employed a class of men termed publicans (public servants, *publicani*) to collect the taxes for them. The Jews who did this were very much disliked and were regarded almost as traitors. Besides, many of them used extortion and graft and greatly oppressed the people (cf. the charge by John the Baptist and the confession of Zaccheus). Therefore they were coupled with "sinners" and "harlots" in popular estimation.

19. Agriculture.

Palestine was an agricultural country, the land of the olive, the fig and the vine. In the valleys wheat and barley were cultivated. The land was fertile when handled properly and the Jews were skillful farmers. Sheep were reared in large numbers as well as goats. The life of the shepherd was typical of the hill country. It was in the Dispersion that the Jews learned to become merchants and bankers.

20. The Condition of Women.

It was far better than in most oriental lands. Motherhood was glorified and children were counted as treasures from the Lord. Women were not considered accursed nor treated as slaves. They were the home-makers and the teachers of the young. Occasionally (Miriam and Deborah) they sprang to the fore as leaders, but in Palestine woman had not won the position of freedom which Christianity has given her. Jesus rose above the prejudices of the times in his attitude toward woman.

21. The Zealots and the Destruction of Jerusalem.

This tremendous event took place A.D. 70, when Titus, the Roman general, overcame the Jews who had revolted against Rome. The Zealots were responsible for this revolt with its sad outcome. The downfall of Jerusalem with the destruction of the temple marked a new era in Jewish history. The Sadducees disappeared. The gorgeous worship in the temple vanished. Judaism had to readjust itself to the new relation with Christianity and heathenism. The Jewish state was at an end.

22. List of Roman Emperors in the First Century.

Augustus till A.D. 14; Tiberius till A.D. 37; Caligula till A.D. 41; Claudius till A.D. 54; Nero till A.D. 68.

After Nero came the brief reigns of Galba, Otho, Vitellius.

Vespasian made emperor A.D. 69; Titus made emperor A.D. 79; Domitian made emperor A.D. 81; Nerva made emperor A.D. 96; Trajan made emperor A.D. 98.

TOPICS FOR REVIEW.

1. Date of the conquest of Palestine.
2. Proconsul, propraetor, procurator.
3. The Herods.
4. The languages used in Palestine.
5. Divisions of Palestine during the ministry of Jesus.
6. Pontius Pilate.
7. The Feasts.
8. The Sanhedrin.
9. The synagogue.
10. The Jewish literature.
11. The Traditions of the Elders.
12. The Scribes.
13. Theological Teaching.
14. The Pharisees.
15. The Sadducees.
16. The Essenes.
17. Social life in Palestine.
18. Destruction of Jerusalem.
19. Roman emperors of the First Century A.D.

PART II.

THE LIFE OF CHRIST.

CHAPTERS OF PART II.

III. The Forerunner.
IV. The Messiah's Birth and Training.
V. The Brief Ministry of Jesus.
VI. The Tragedy in Jerusalem.
VII. The Resurrection of Jesus.

CHAPTER III.

THE FORERUNNER.

1. Zacharias (Luke 1: 5–23, 62–79).

The picture of this aged priest waiting for his turn to serve in the temple is an illustration of how God works with men. He was to fulfill his duty in ordinary course and in so doing he met the angel Gabriel with his great message. Thus the New Testament era opened with the supernatural. God reached forth his hand to prepare a way of righteousness for men, the gospel of grace to take the place of the bondage of the law. The doubt of Zacharias was punished by his temporary dumbness. The people knew by his signs that he had seen a vision. The message of the angel described in bold outline the character and work of the promised son. Zacharias was old before he was called upon to serve in the temple. He was righteous and upright and shows in his address, when his tongue was loosed at the naming of John, a rich knowledge of the prophets and a spiritual insight into the work of redemption. He was certainly not a skeptical Sadducee nor a reactionary Pharisee. He may have been under the influence of the apocalyptic writings till he was filled with the Holy Spirit. His piety was of a genuine type.

2. Elizabeth (Luke 1: 5, 24f, 39–45, 57–61).

This aged woman bore herself nobly in her day of pride and glory. She was filled with the Holy Spirit and recognized the purpose of God concerning her and Mary. The meeting of these two women was one of holy joy. She had evidently been told the message of Gabriel to Zacharias (by writing, as he was now dumb), and believed it wholly and insisted on the name John for the child. She was worthy to be the mother of the great reformer and preacher and to walk by the side of Zacharias.

3. The Home in the Hills (Luke 1: 39).

Somewhere in the hill country of Judea this pious couple lived. Here they reared the child of promise with glowing hope in their hearts. We must think of many a Scripture lesson, many a walk in the hills, many a talk about God's purpose for the growing boy. There was the inevitable pang in the hearts of Zacharias and Elizabeth, for their very age made it certain that they would not live to see the fulfillment of the promise in the work of John. They could only rear him for God and then go, but they could go in trust and confidence.

4. Waiting in the Desert (Luke 1: 80).

Little is told of these years. He "was in the deserts till the day of his shewing unto Israel" (Luke 1 : 80). It is practically certain that John waited till the death of his parents before he be-

took himself to the wilderness. Perhaps they had suggested this course to him as a suitable preparation for his great work. There he could reflect on the Old Testament prophecies, commune with God, and search his own spirit. The Essenes dwelt in certain parts of the wilderness of Judea, but there is no evidence of their peculiar tenets in John's preaching. He led, of necessity, an abstemious life of simplicity and healthfulness. The desert left many marks on his preaching in the illustrations drawn from life (the vipers, the rocks, the tree, the axe, etc.). It is hard to wait, but John kept watching for the call to cry. He was full thirty years old before it came.

5. Crying in the Wilderness (Matthew 3: 1–4; Mark 1: 2–4; Luke 3: 1f; John 1: 23).

The word of the Lord came unto John and he was ready for it. He had been listening eagerly for it. He came to the region round about Jordan, going farther north to be near the water. The wilderness of Judea embraced about a third of Judea proper. It extended from a little north of Jericho down to the south end of the Dead Sea. It was not destitute of vegetation and some people lived in it, desolate as much of it was. The River Jordan is one of the main features of Palestine. There were many fords up and down the river suitable for baptizing the great crowds. John was a striking figure in his rough robe of camel's hair cloth, reminding his hearers of Elijah of old. It was a lone cry and a forlorn one, but he be-

lieved sincerely in his mission. He dared to announce a new era and to call men to repentance. He did this before he saw or apparently knew the Messiah in person. He had sublime faith in God's message to him. He claimed the fulfillment of the prophecy of Isaiah and announced the advent of the Messianic reign, the realization of the hope that had cheered Israel through its darkest hours. The very daring of the man created a sensation. Soon all Judea and Jerusalem had gone to the wilderness to see and hear this new and strange preacher from the hills.

6. Rebuking the Age (Matthew 3: 5–10; Mark 1: 4–6; Luke 3: 3–14).

Like the prophets of old, he lashed the people for their sins. They deserved his stern words, and they knew it. The multitudes were smitten in conscience as John called upon them to "turn" ("repent," a very unfortunate translation). He urged the nearness of the kingdom of heaven as reason for wholesale turning to the Lord. The people responded in great throngs, confessing their sins. John's new ordinance of baptism challenged the sincerity of all. The outward sign symbolized the inward turning to God as Paul explained later (Romans 6: 4f), death, burial, and resurrection. As the crowds came up out of the Jordan they witnessed to the world that they had left the old life behind and had entered upon the new life of allegiance to the Messiah who was at hand. The Jews later had proselyte bap-

tism (immersion also), but we do not know whether it was used so early as this. The heathen religions also had ordinances of initiation in water (and even in blood of bulls, cf. the *taurobolium of Mithraism*), but John's baptism had no connection with any of these. He had no ecclesiastical relations with priest or rabbi, but derived his authority and his ordinance from God. In reality, he was treating the Jews as heathen in demanding that they repent and be baptized. He discounted their claim to be children of Abraham as not sufficient. He thus indicted the whole age (Jew and Gentile). The religious leaders (Pharisees and Sadducees) of the day came to see for themselves what it was about, but with no thought of repentance or baptism. John met them with scathing exposure of their hypocrisy: 'Ye offspring of vipers," he cried, "who warned you to flee from the wrath to come?" He had seen the vipers scurry to the rocks when in danger from fire. The only hope for them was to bring forth fruits worthy of repentance. These bigoted ecclesiastics were largely responsible for the lamentable condition of the people as to religion and morals. John is equally pointed in his remarks to the publicans with their graft, and the soldiers with their high-handed oppression. It was plain to see that a man as well as a prophet had appeared in Israel, one who stood unabashed before those in high stations, who understood the weakness of the men of his day, and who had the courage to lay them bare. A new era had

dawned, a time of pulsing reality instead of dry rabbinism or vague apocalypticism. John struck the moral nerve and it twitched.

7. Picturing the Messiah (Matthew 3: 11f; Mark 1: 7f; Luke 3: 15–18).

The blazing power of John's message led many to wonder if he were not himself the Messiah (Luke 3: 15). But John would have none of this flattery. He described the Messiah as coming after him and as far mightier than he, as one the latchet of whose shoes he was unworthy to stoop down and unloose. He shall baptize with the Holy Spirit and with fire, probably with the double notion of blessing and of judgment. He carries the picture out by the illustration of the fan that separates the wheat from the chaff. It is bold apocalyptic imagery, but John perceives the spiritual nature of the Messiah's mission. Certainly John looked not for a mere political king as the Pharisees did nor for a mere introducer of an age of destruction and of despair. He held out hope to those who greeted the Messiah with loyal heart service. So vivid is his description that the crowds would turn to see where the Messiah was.

8. Baptizing Jesus (Matthew 3: 13–17; Mark 1: 9–11; Luke 3: 21f).

John was probably on the lookout for the appearance of the Messiah as he baptized the crowds in the Jordan. He had been given a sign by

which he would be able to recognize the Messiah, the descent of the Holy Spirit (John 1 : 33). But when one day Jesus of Nazareth stood by the Jordan and asked for baptism at the hands of John, he instinctively felt that here at last was the Messiah of promise (Matthew 3 : 14). He felt his own need of baptism at the hands of the new candidate. The presence of the Messiah convicted John of his own sin and need of a Saviour. Jesus admitted the correctness of John's attitude, but insisted that on this occasion he must receive baptism from John to fulfill all righteousness (Matthew 3 : 15). It would be incongruous for the Messiah to pass by the message and ordinance of the Forerunner, though he had no sins to confess like the rest. So the two men of destiny face each other in the Jordan. As Jesus comes out of the water, the Holy Spirit descends upon him like a dove, and the Father in an audible voice addresses him in terms of approval. John had seen his sign. He had now in reality fulfilled his mission.

9. The Commission from Jerusalem (John 1: 19–28).

John kept on with his work even after baptizing Jesus. He would help on the mission of the Messiah and not be a shirker. But his very success and devotion brought a fresh complication. In spite of his fierce denunciation of the Pharisees and Sadducees, we read that the Pharisees had a commission of priests and Levites (John 1 : 19, 24) from Jerusalem, apparently from the

Sanhedrin, to make formal inquiry of John as to his claims about himself. Possibly the Pharisees conceived that such an inquiry would embarrass both John and the Sadducees. At any rate, John was vehement in his disclaimer about being the Messiah or Elijah as they understood the prophecy about Elijah. He was simply the voice of one crying in the wilderness. As a matter of fact, the Messiah already stood in their midst, but they did not recognize him.

10. Identifying Jesus as the Messiah (John 1: 29–36).

On two successive days, while John was at Bethany beyond Jordan, he pointed out Jesus as the Messiah, "Lamb of God, which taketh away the sin of the world" (John 1: 26f, 36). It was a joy to John to bear this explicit testimony in public to Jesus as the Son of God (John 1: 34), having heard the witness of the Father at the baptism of Jesus. There the crowd was apparently absent. It is objected by some that John's testimony to the deity and the humanity of Jesus sounds like a later theology; it can be replied that the Messiah was John's passion. The description of the Messiah as the Paschal Lamb was open to him in the fifty-third chapter of Isaiah. It is gratuitous to limit John to the narrow theology of the Pharisees whom he denounced. Precisely because he was different from them and from the apocalyptists he began a new epoch. And yet he found a standing place in the Old Testament.

11. Freedom from Jealousy (John 3: 22–36).

John went on with his work with a glad heart. He had not spoken in vain. He had lived to see his words about the Messiah come true. He could now speak with a new accent of positiveness. But the disciples of John looked with displeasure at the growing popularity of Jesus and the waning fame of John. They came and told John about it and almost blamed John for his witness to Jesus (John 3: 26). But they understood John very superficially. He appealed to their knowledge of his disclaimer about the Messiahship. He is simply the friend of the bridegroom and must now step aside. "He must increase, but I must decrease." The effort to stir envy in John's heart failed utterly. His cup of joy is full.

12. Denouncing Herod and Herodias (Luke 3: 19f; Matthew 14: 4; Mark 6: 18).

We do not know the precise occasion that led John to express his opinion on the subject of the adulterous marriage between Herod Antipas and Herodias. She had divorced her husband (Herod Philip of Rome) and he his wife (daughter of Aretas of Arabia) in order to consummate the shameful union. He may have been asked about it by someone in the audience, as the Jews were outraged at the situation. One of the Pharisees may have asked the question in order to get John into trouble and then have told Herod about it. It is even possible that Herod Antipas, having heard of it, was induced to invite John to his

summer palace at Machærus. At any rate, John said to Herod: "It is not lawful for thee to have her" (Matthew 14: 4; Mark 6: 18). Herodias would never forgive him for that insult (Mark 6: 19). John was not a man to reckon the consequences to himself when face to face with duty. He would not condone wickedness in public officials in order to save his own head.

13. In Prison (Matthew 14: 3; Mark 6: 17; Luke 3: 19f).

Luke (3: 19f) expressly says that Herod Antipas shut up John in prison because of his reproof to him and Herodias, as do Matthew (14: 3), and Mark (6: 17). Josephus attributes the arrest of John to the public disorder occasioned by his preaching. Both explanations are possible (one the public view, the other the private cause). In the prison at Machærus, John was allowed to see his friends who came, but his public activities were at an end. Time went by and Jesus did nothing to get him out, and the shadows fell around John. Herod had spells of liking and disliking him and feared the people. But Herodias never wavered in her determination to have him put to death. She bided her time.

14. The Message to Jesus (Matthew 11: 2–6; Luke 7: 18–23).

The news brought to John by his disciples of the marvelous deeds of Jesus stirred him to send

an embassy to Jesus with the query whether, after all, he was the Messiah. This doubt of John, after his positive proclamation and identification of Jesus as the Messiah, has puzzled many. One must bear in mind the depressing effect of John's surroundings. The chill, damp, dark dungeon was in marked contrast to the fresh air and sunlight of the hills and to the enthusiasm of the crowds by the Jordan. He languished about a year in this prison. Why did not the Messiah set him free? At any rate, a word of reassurance would be comforting to John. The reply of Jesus to John was calculated to strengthen his faith.

15. Christ's Estimate of John (Matthew 11: 7–19; Luke 7: 24–35).

After the messengers of John left, Jesus delivered a wonderful tribute to John as prophet, as a man of courage, as one of the epoch-making men of all time, introducing the new dispensation, as the greatest of men measured by God's standard of purity, loyalty and courage. He was no time-server. The people and the publicans honored John, while the Pharisees and the lawyers rejected him as they did Jesus. John was too unlike other people (ascetic), while Jesus was too much like other people, "the friend of publicans and sinners." The critics of these two preachers are reproduced in all the ages.

16. The Death of John (Matthew 14: 1–12; Mark 6: 14–29; Luke 9: 7–9).

It came on a night of revelry. Herodias stooped very low to carry her point. She allowed her daughter Salome to dance an oriental dance before a crowd of drunken revellers at Herod's banquet. In his maudlin condition he, with an oath, offered the girl anything she wished. At her mother's request she asked for and obtained the head of John, brought to her on a charger. The sight of that head stayed with Herod who, later, thought that Jesus was John the Baptist come to life again. The disciples of John gave his body honorable burial and "went and told Jesus." It was a sad message for him and was a prophecy of his own fate (Matthew 17: 12). Jesus recognized the service that John had rendered and honored his memory and life. He had joyfully put himself in touch with the Forerunner rather than with the ecclesiastics of the day (Matthew 21: 25; Mark 11: 30; Luke 20: 4). John made the work of Jesus easier. He prepared the soil for Christ. The first disciples of Jesus came from the circle of John's followers (John 1: 37-42). He ploughed up the fresh earth in which Jesus sowed the seed of the kingdom.

TOPICS FOR REVIEW.

1. The priests.
2. The hill country of Judea.
3. The wilderness of Judea. Desert life.
4. Repentance.
5. Baptism.
6. The River Jordan.
7. The baptism of Jesus.
8. The loyalty of John to Jesus.
9. Preachers and politics.
10. Machærus.
11. The greatness of John the Baptist.
12. The kingdom of God.
13. The term Messiah.

CHAPTER IV.

THE MESSIAH'S BIRTH AND TRAINING.

1. The Sources of Our Knowledge of Jesus.

A few items are given in the Acts and the Epistles, but chiefly there we have interpretations of the work of Jesus on earth and in heaven. The Gospels supply us with what details we have. The most probable order in the writing of the Gospels is Mark, Matthew, Luke, John. The dates are not definitely known, but since Luke wrote his Gospel before the Acts, which seems to have been written in Rome while Luke was with Paul (A.D. 60-63), it is probable that the Gospel of Luke was composed while Luke was with Paul in Cæsarea and in touch with the sources of information at hand, both oral and written (Luke 1: 1-4). These sources may have included Mark, Matthew and other documents like *Logia* (sayings) of Jesus. Some fragments of such sayings of Jesus have been discovered in the papyri of Egypt. The Gospel of Matthew may have been written originally in Aramaic or in Greek and, like Luke, the author probably used written and oral information. Mark's Gospel is the briefest, and is mainly narrative. Mark is said to have acted as interpreter for Peter who apparently spoke

Aramaic more fluently than Greek. Mark took notes of Peter's discourses about Jesus. Mark's Gospel is the Roman Gospel, Matthew's the Jewish, Luke's the universal, and John's the spiritual Gospel. John probably wrote towards the end of the century and for the purpose of proving the deity of Jesus, the Messiah, the Son of God. Matthew, Mark and Luke cover very much the same ground and are therefore called the synoptic Gospels. John's Gospel chiefly supplements the synoptic account and is largely in the form of dialogue. The style is different, but of rare simplicity and charm. Criticism challenges many things about the Gospels, but in broad outline the records probably came as described above. The earliest known accounts interpret Jesus as the Son of God as well as the Son of man, and show that he received worship and claimed equality with God and was conscious of his mission to men as Redeemer from sin. He was not a man who was deified by others, but he manifested God in his person and work and claimed to be able to save men from sin.

2. The Supernatural.

At once we are confronted with our attitude toward the supernatural. We must decide whether in Christ we have only a good man showing us how to come to God by following his example, or God making direct approach to men so as to reveal himself to men and win the world back to him. In other words, we have to con-

sider whether Jesus is a mere product of evolution or is the entrance of God into man. The distinction is important from every point of view. If Jesus is only a man who gives us his opinion about God, he is interesting and helpful so far as he sets us a good example, but is not an object of worship and Saviour from sin. If, as we believe and know, he is the Son of God who died on the cross for the sins of the world, there is no ground for doubt about the presence of God in unusual ways in the life, death and resurrection of Jesus Christ. There is no need, therefore, of being on the defensive in the matter. Fortunately today science is much less disposed to be dogmatic about what can or cannot be true. The wonders of nature make one willing to see that God is not limited in his ways of doing things. Above all, we have the witness in our own hearts to the salvation through Christ. We do not deny the rights of criticism to examine any detail in the New Testament and to reach conclusions according to all the evidence. We do deny that a presumption against the supernatural can be laid down at the start. That is mere prejudice. God is. We start with that. God works. God loves. God sent his Son to save us. If we get that far, the rest is easy. No other miracle is comparable to the miracle of sending his Son. The Virgin Birth, the Resurrection from the dead, the Ascension are not hard to believe then. The signs and powers wrought by Jesus are all incidents, however important and significant, compared with

the great fact of the coming of the Son of God to earth in human form. In these studies we make no effort to sift each incident by critical processes.

3. The Single Picture.

There is no life of Jesus. Neither of the Gospels is that nor professes to be. Each is a selection from the vast material at command for the purpose in hand. Not all the four Gospels together give a life of Christ. The world could hardly contain the narrative of all that Jesus did and said (John 21 : 25), though he himself wrote nothing at all. The purpose of John is to win men to faith in Jesus as the Son of God, and so to life through him (20 : 31). No one then has written a real life of Jesus. The rest of the details of his life are not preserved. The apocryphal gospels are worthless. The uncanonical sayings of Jesus preserved by early Christian writers have interest and value, but they are very few. To tell what is known in a full and connected manner with all problems faced and discussed (matters of history, topography, archaeology, theology, sociology, ethics, criticism, language) would require more books than one man can write or read with ease. We shall probably never have a life of Christ on an adequate scale. And yet it is not difficult to see the unity of conception in the Gospels. They, after all, give the same picture of the man Christ Jesus.

4. The Son of God.

This is what Jesus was called by the angel Gabriel in speaking to Mary (Luke 1: 32), by the Father at the baptism of Jesus (Mark 1: 11), by the Gospels often (John 20: 31), and several times by Jesus himself. It is clear from a passage like Matthew 11: 25-30 that Jesus is not Son of God in the sense that other men are, but in a peculiar relation true only of him as "God only-begotten" (John 1: 18). He is God's only-begotten Son and is the express image of the substance of God (Hebrew 1: 2f), very God of very God. The deity of Jesus therefore is manifest in many ways.

5. The Son of Man.

And yet Jesus is also Son of man. He is born of woman and bears our human nature save only that he is free from sin. He could be hungry, suffer pain, grow weary, enter into human joys and sorrows like other men. He was more than a man. He was the typical man, the representative man, the ideal man, the Son of mankind, the perfect man. He combines in himself both God and man and is the God-man. Thus he is able to offer salvation to all who come to him. Thus he is able to help the weak and the erring. Thus he has the bond of human sympathy and of divine power. His love is effective love and not mere sentiment. In a word, Jesus is the Messiah of promise (Prophet, Priest and King), the consummation of the ages, the hope of all the race.

6. The Message of Gabriel to Mary (Luke 1: 26–38).

The wonderful words to Mary may well have "greatly troubled" her. She saw the high honor in being the mother of the Messiah, the hope of Israel. She saw also something of the embarrassing situation in which she would be placed. But she was willing to be "the handmaid of the Lord." The story is told with great delicacy and nobility. The name "Jesus" for the child is given by the angel and his career is sketched in bold outline. He will be the Son of the Most High, the Son of God. The fact of the Virgin Birth is here presented by Luke from the standpoint of Mary. Luke may have gotten the story from Mary herself, or from one of her friends, while in Cæsarea or Jerusalem. The child will have the throne of his father David, though only in a spiritual sense, not as a political king. The house of Jacob over which he will rule is the people or kingdom of God. This kingdom shall have no end. One is reminded at once of the promise in 2 Samuel 7 and in Psalm 89, as expounded later by Christ in Matthew 16: 18f. Mary had found favor with God and was in every way worthy of her great dignity.

7. Mary and Elizabeth (Luke 1: 39–56).

It was a woman's problem, and Mary needed counsel. She went in haste to see Elizabeth, her kinswoman in the hill country of Judea, who was within three months of the birth of John the

Forerunner of the Messiah as the angel had said. These two women of destiny met each other with great joy, and instantly Elizabeth knew what was to be true of Mary. Elizabeth was filled with the Holy Ghost and saluted Mary as the mother of her Lord and as blessed among women. The response of Mary (the *Magnificat*) is very noble and reminds one of Hannah in 1 Samuel 2. It breathes the atmosphere of the best of the Psalms and reveals in Mary a spirit of rare piety and elevation. She sees that God is, through her, fulfilling his promise to Abraham to bless all generations, and is full of humility at the great part given to her through God's mercy. God is her Saviour and her Son is to be the Saviour-God of the world. Mary seems to have remained with Elizabeth (Luke 1: 26, 56f) till just before or just after the birth of John the Baptist. She went back to her home in Nazareth with a heart all a-flutter with hope and wonder.

8. The Message to Joseph (Matthew 1: 18–25).

It is Matthew who gives us this side of the wonderful story from the standpoint of Joseph. Apparently Mary did not say anything to Joseph, her betrothed, concerning the message of the angel. What could she say? But the time came when Joseph had to know, and did know. Betrothal with the Jews was very sacred, and Joseph wished to put her away privately and not to "make a public example," as he had a legal right to do, for he was a righteous man. Evi-

dently Joseph must be enlightened. So the angel Gabriel told Joseph the truth about Mary and he took her as wife and tenderly protected her. The promise explains the name "Jesus" for the child, "for he it is that shall save the people from their sins." A fulfillment of the prophecy in Isaiah 7: 14 is seen in the Virgin Birth of Jesus, who will be called also Immanuel (God with us). Joseph bore himself nobly in his trying situation.

9. The Time of the Birth of Jesus (Luke 2: 1f).

The ancients were not precise in giving dates according to our modern standards. And yet Luke gives two notes of time. One was the world census under the Emperor Augustus. The other locates it at the first enrollment under Quirinius, governor of Syria. Both of these points have been obscure to us, though clear enough to the readers of the Gospel of Luke, until quite recently. It is now known from the papyri of Egypt that Augustus had a periodical census every fourteen years. The years are also known, but in the provinces the census was not always carried out expeditiously. It used to be objected that Quirinius was not governor of Syria but once and that was A.D. 6 as Josephus shows. But Sir W. M. Ramsay, who made the discovery about the census just mentioned, has also found an inscription which shows that Quirinius was sent to Syria in connection with the previous census. The only point still obscure is the precise year when Jesus was born. We know clearly that

A.D. 1, the year figured out in the sixth century by Dionysius Exiguus, is wrong. Jesus was born before the death of Herod the Great (Matthew 2: 1-12). We know from Josephus that Herod died B.C. 4. Therefore, B.C. 5 seems to be the latest possible year, and, on the whole, the most probable year for the birth of Jesus. Various lines of argument seem to converge on this year, though the census above rather argues for a date a year or two earlier. We know absolutely nothing as to the time of year when the birth took place. The presence of the shepherds on the hills at night seems to preclude winter, and that is all that we can say. The month and the day are not preserved.

10. The Place (Luke 2: 3–7).

We know now that the census of Augustus required that everyone go to his own city. It was not merely a Jewish custom, but an imperial custom. Thus the family records were kept intact. In due course, therefore, the ruler of the world is unconsciously the human agent in making it true that the birth of Jesus take place at Bethlehem, the city of David, the ancestor of Joseph and apparently also of Mary. The town was the home of Boaz (and of Ruth after her adoption) and of David. It still exists. The long journey was inevitably a severe strain upon Mary. She probably had only a donkey to ride from Nazareth to Bethlehem. The census had brought many others to Bethlehem at the same time. The

inns or caravansaries were none too large, anyhow, and literally "there was no room for them in the inn." No stranger among the guests took pity upon Mary and offered her his room. The only place for her and Joseph was one of the cattle stalls, probably under the inn down the hillside. There the Saviour of the world was born, was wrapped in swaddling clothes and laid in a manger. Jesus, rich beyond all comparison as God's Son, had left the glory of heaven to become poor that we might be made rich in him (2 Corinthians 8: 9).

11. Announced by Angels (Luke 2: 8–14).

The birth of the Babe in the stable at the inn made small commotion there. It was only one child more in a world of struggle and trial, one little boy with the future unknown, but with hope and promise. But Mary knew what the angel had said. The hour of anguish was her hour of glory. And Joseph trusted. Once more "an angel of the Lord" appeared. This time to some shepherds on the hills near Bethlehem. He announced to these common men with simple hearts the greatest and best of all tidings, the birth of the Saviour, Christ the Lord. He gave the sign by which to know the Babe, and suddenly the heavenly host burst into song. The correct text here (Luke 2: 14) gives us "men of good will," rather than "good will among men." As a matter of fact, the peace of Christ comes on earth only to those who submit themselves to God. These

alone possess the inward peace that passeth all understanding. It was meet that heaven should thus take note of the great event. The coming of Jesus to earth must have made a stir among the angels of heaven (1 Peter 1 : 12).

12. Proclaimed by Shepherds (Luke 2: 15–20).

The first heralds of the good tidings are thus, not the ecclesiastics of Pharisaism, but representatives of the great common people in touch with God and nature. The shepherds saw the Babe and told Mary and others what they had seen and heard. For the rest, it was a seven-days' wonder and passed, but "Mary kept all these sayings, pondering them in her heart." Every detail was precious to her. The shepherds went back to their flocks, glorifying God.

13. Recognized by Saints (Luke 2: 21–38).

The boy was circumcised on the eighth day and in due course presented in the temple. Then an old man named Simeon knew by the Spirit of God that at last his eyes looked upon the Light for the Gentiles and the Glory of God's people Israel. He was now ready to die, and stirred Mary's heart afresh by words of penetration and insight about the touch-stone of the life of Jesus and the sword that would pierce Mary's own heart. Mary's cup was filled full when the aged Anna, likewise filled with the Holy Spirit, overflowed with joy at sight of the redemption of Jerusalem. But the words of these two aged

saints would vanish from most minds as the years went by.

14. Worshiped by Wise Men (Matthew 2: 1–12).

Back to Bethlehem Joseph and Mary went. Then come wise men from the east, guided by a star to Jerusalem, and directed to Bethlehem by the learning of the chief-priests and scribes (Sadducees and Pharisees), who recalled Micah 5:2 at the request of Herod the Great, he being greatly troubled at the query of the wise men concerning a new-born King of the Jews. The well-known cruelty of Herod made all Jerusalem troubled as to what new outrage Herod would now commit. The wise men escaped from Herod and found the Babe at Bethlehem. We have to leave unsettled the names, country and movements of these wise men. Astrology was studied extensively in Persia, but we do not know the number of the wise men nor why they came, except that God led them. God has many ways of reaching the hearts of men. Whether the star was a comet or a regular star we do not know. The learned men in Jerusalem do not worship the Babe in Bethlehem, but these wise men from the east do. Real learning finds its highest service at the feet of Jesus. The wise men are led out of Herod's trap to go back another way.

15. The Jealousy of Herod (Matthew 2: 13–18).

The rage of Herod at being outwitted by the wise men was very great. He had planned to

have this new King of the Jews slain. He had put several of his own sons to death and would not hesitate now. Hence, he enlarged his plan and, to make sure, had slain all the boys in Bethlehem two years old and under. The devil thus at the very start uses the power of the state in an effort to destroy the work of the Son of God on earth. Political oppression has often sought to uproot Christianity.

16. The Rescue of the Babe (Matthew 2: 13f).

God took care of his Son. Joseph was told to flee to Egypt, where he remained a year at least, till Herod was dead. Perhaps Herod died thinking that he had put the new King out of his way. Once before God's servant (son) Israel had dwelt in Egypt (Hosea 11 : 1). Now, again, the other Son of God in the full sense of the term is in exile.

17. The Return to Nazareth (Matthew 2: 19–23; Luke 2: 39).

Joseph had planned to go back to Bethlehem to rear the Child there, but, when he learned that Archelaus had succeeded Herod the Great, he went to Nazareth. When Joseph fled to Egypt, the will of Herod was that Antipas should succeed him, but he had changed his will once more. Archelaus was the worst of the sons still living. Thus it came to pass that Jesus was reared in Nazareth and was called a Nazarene, though no prophecy to that effect is found. He was despised,

however, as Nazareth itself was. Nazareth is still a town of some size situated on a hill overlooking the plain of Esdraelon, and in sight of the Mediterranean. It was not far from the line of travel, though secluded.

18. The Family Circle (Mark 6: 3).

The home in Nazareth was that of the carpenter (Matthew 13: 55) of the town. It was not that of the very humblest peasant, but certainly not one of affluence. Joseph probably made a competency, and had a degree of independence. The house was probably one story high, with a large room in the center and other rooms adjoining. The furniture would be simple and not very much of it. The beds would be rolled up by day. There would be a table, chairs, water-pots and oven. The family grew with the years till Jesus had four brothers (James, Joses, Judas, Simon), and sisters also. They would all take their share in the household duties as well as attend the synagogue school. Mary would teach them the law of Moses and some of the oral law also. Joseph may have had a few rolls of portions of the Old Testament. All of it would be in the synagogue. They would speak Aramaic and also Greek, and could learn to read Hebrew at school. It was a home of simple piety, work and love. Joseph was an upright man and Mary one of the rarest of all women. The most remarkable Boy of all time was growing in this home and Joseph and Mary kept their great secret.

19. The Growing Child (Luke 2: 40).

The Child Jesus grew on with the years, full of life ("waxed strong") and play, a happy, hearty child, with winsome ways and a wistful gaze beyond his years. Mary could see heaven in his eyes and he saw love in hers. He was filled with wisdom, though still a child, but not a prodigy. He did not pose as one above the rest. "The grace of God was upon him" and kept him fresh and clean as he grew.

20. The Boy in Jerusalem (Luke 2: 41–51).

One glimpse alone we get of the boyhood of Jesus. How precious that is! The Boy Jesus is in Jerusalem for the first time. He is twelve years old and all aglow with interest and zest for the great world about him. The temple charms him and holds him long after the rest are gone, all oblivious of them, rapt with the spell of knowing the things that he had been yearning after with strange passion of late. The Boy Jesus is found sitting in the midst of the doctors in the temple asking and answering questions with wondrous insight, astonishing the doctors by the wisdom of his questions and answers. The cry from his own astonished heart to Mary and Joseph reveals the depth of his growing consciousness of a peculiar relation to God his Father: "Wist ye not that I must be in my Father's house?" He knows, partly at least, the great secret about his mission. Oh, the golden dreams of a boy's heart as he sees the

beckoning hand drawing him on. With full hearts Mary and her Boy go back to Nazareth. Evidently she must now begin to tell him what she knows.

21. The Youth at the Carpenter's Bench (Mark 6: 3; Luke 2: 52).

As the eldest son of the family, Jesus took up the trade of Joseph, his reputed father, and became himself a carpenter. In time, after the death of Joseph, he was apparently known as "the carpenter." So thus Jesus the young man laid hold of the problems of work and did his daily task at his bench. He belonged to the great working class of all the ages and should appeal strongly to all honest toilers for their bread. We may be sure that Jesus wrought zealously at his calling. He was not a mere dreamer, but a worker, making benches, tables, chairs, plows, whatnot. And yet he was more than a carpenter. The ring of the hammer was sure, but he was also holding communion with his Father in preparation for the great day of his revelation to Israel as the Messiah. When will that day be? He was advancing always in wisdom and stature, and in favor with God and man. He was making friends in Nazareth.

22. Mary's Thoughts.

She was watching the flowering into fruit of her bud of hope. She saw the wonderful man growing by her side. She understood that he

was to be more than a carpenter. She waited through the years. He would soon be thirty years old. Zacharias and Elizabeth were dead. Where was John the Baptist? One day Mary heard great news from the desert. Did she not tell Jesus? A few more months go by. Mary would now wish to tell Jesus all her heart.

TOPICS FOR REVIEW.

1. The origin of the Gospels.
2. The supernatural in Christianity.
3. The Son of God (the Deity of Christ).
4. The Son of man (the humanity of Christ).
5. The angel Gabriel.
6. Mary, the mother of Jesus.
7. Shepherd life in Palestine.
8. The Magi.
9. Joseph, the husband of Mary.
10. The brother and sisters of Jesus.
11. The Virgin Birth of Jesus.
12. The date of Christ's birth.
13. Bethlehem.
14. Jewish inns.
15. Nazareth.
16. Jewish carpenters.

CHAPTER V.

THE BRIEF MINISTRY OF JESUS.

1. The Length of the Ministry.

If we had only the synoptic Gospels, we should not know that the ministry of Jesus lasted more than one year. The synoptic Gospels mention only one passover, the one at which Jesus was crucified. The Gospel of John mentions three (2: 13; 6: 4; 12: 1), and the ministry had lasted some months before the first. Hence, we know that the ministry was some two and a half years in length. It probably was three and a half, since, even if the feast in John 5: 1 was not a passover, there was in all likelihood another unmentioned passover because the work of Christ seems to call for that amount of time.

2. The Date of Entrance Upon the Ministry (Luke 3: 23).

We only know that he was about thirty years old. This was the usual custom for priests, but Jesus was not of the tribe of Levi. John the Baptist was six months older than Jesus, and apparently began his ministry also when thirty years old. We have seen that Jesus was probably born B.C. 5, though the time of year is uncertain. John

was in that case born in the early part of B.C. 5, or the latter part of B.C. 6. It was probably in A.D. 26 (latter part of the year) when Jesus entered upon his ministry. His death three years and a half later would then be spring of A.D. 30, or, if only two and a half years later, A.D. 29 (passover).

3. The Messianic Introduction (Matthew 3: 13–17; Mark 1: 9–11; Luke 3: 21f).

It is clear that Jesus came to the Jordan to be baptized by John with full Messianic consciousness, and not as a mere penitent like the rest. He admits the correctness of John's protest about baptizing him, since he had no sins to repent of, whose cleansing was to be symbolized by the new ordinance. But the very first act in the work of Jesus as Messiah is to receive baptism at the hands of John, and so to connect his work as Messiah with that of the Forerunner. This was eminently proper in itself, and in recognition of John's mission. Jesus received no other human attestation. He was not ordained or set apart by any council. He had no ecclesiastical or scholastic endorsement. But he had the consciousness of oneness with his Father and the clear call to the work to which he had now put his hands. There came to Jesus also the visible manifestations of the presence of the Holy Spirit in the form of a dove resting upon him and the audible approval of the Father in his Beloved Son. This was what was worth while. John

appears to have seen and heard this witness (John 1 : 33f), though apparently no others did, save the devil. But through all the coming days of strain the heart of Jesus had this great experience to cheer him.

4. The Challenge from Satan (Matthew 4: 1–11; Mark 1: 12f; Luke 4: 1–13).

Mark says that the Spirit drove Jesus into the wilderness, and Matthew adds, to be tempted by the devil. The temptation was not therefore an accident, but was a conscious grappling of the two leaders in the struggle for man. The devil had overcome Adam and Eve and was keenly alive to the importance of defeating the Second Adam. The Hope of the race was on trial now. Satan knew who Jesus was and accepts him as the Son of God, but dares to tempt even him. He tries him by the doors of hunger, nervous recklessness and ambition. Jesus meets the devil with the Word of God and routs him for the time being. He will make no compromise with Satan by recognizing his rule of ruin. If one wonders how the Son of God could be tempted, he may reflect that he would not have been a real man otherwise. The victory of Jesus offers hope to every tempted man who has the example, sympathy and power of Christ to help him. The devil disputes the path with every man who endeavors to work for God. He claims the world as his realm and fights for every inch of ground.

5. The Small Beginning (John 1: 19—2: 12).

Jesus had chosen battle and the war began. Jesus came out of the wilderness to Bethany beyond the Jordan, where John the Baptist was. Here he won his first disciples from the followers of the Baptist (Andrew and probably John, the brother of James). These two won each his brother. Jesus found Philip, and Philip brought Nathanael. This band of six formed the nucleus of the followers of Jesus and were called disciples or learners (John 2: 11f). They went with Jesus to the marriage at Cana, where the first miracle was wrought—the turning of water into wine—which manifested the glory of Jesus and increased the faith of the disciples. The mother of Jesus no doubt had fresh pride in her wondrous Son in spite of the fact that he made her understand that his work now as Messiah lay outside of her province, but it was not outside of her heart. The brothers were with Jesus and his mother for a few days at Capernaum, apparently in pleasant fellowship.

6. The Rebuff at Jerusalem (John 2: 13—3: 21).

The passover found Jesus at Jerusalem and in the temple. It was meet that he should assert his Messianic claims in the Holy City. Would the ecclesiastical leaders welcome him or reject him? The issue was raised in an indirect way, but the result was decisive. Jesus was indignant at the profanation of the temple by the traffic in oxen, sheep and doves for the sacrifices and the

banking operations, all in the court of the Gentiles. Jesus asserted his Messianic claims by saying: "Take these things hence; make not my Father's house a house of merchandise." The Reformer carried his point for the moment. When his authority was challenged, he gave the sign of his resurrection on the third day, which was not understood because of the parabolic reference to the temple, a misunderstanding that lasted till the trial of Christ before the Sanhedrin. Jesus was not carried away by the crowd of enthusiasts over his miracles in Jerusalem. The rabbis were hostile and the people were hollow. The one exception was Nicodemus, the timid scholar and member of the Sanhedrin. His Pharisaism made it hard to understand the spiritual kingdom which Jesus preached, and yet he could not resist the charm of Jesus. The Master tried to open to him the mysteries of the New Birth, of the necessity of the Atoning Death on the Cross, of the Love of God that gave the only-begotten Son for the life of all who believed. The teacher in Israel was puzzled by this teaching, but in time came to believe it.

7. The Success in Judea (John 3: 22—4: 4).

Outside of Jerusalem in Judea the work of Christ took a real and powerful hold. The disciples of John began to complain, though he rejoiced. The Pharisees became jealous of the new Teacher. The very success of Jesus made it nec-

essary to go back to Galilee to escape the fate of John the Baptist, who was now in prison.

8. The Harvest in Samaria (John 4: 5–42).

The work in Samaria seems in the nature of an incident by the way as Jesus was on his way from Judea to Galilee. The Samaritans and the Jews lived apart in mutual dislike, which was all the keener because the Samaritans were half-Jews. The winning of the woman at the well in spite of the most adverse circumstances led to the conversion of many others in Sychar and to the cheering of the soul of Jesus at the power of the gospel to save the lost of all the world, at the vision of the harvest all over the world ready for the reapers, at the recognition of himself as the Saviour of the world by Samaritans in sharp contrast to the narrow prejudice of the Jewish rabbis in Jerusalem. Jesus showed his disciples how to rise above race prejudice and sex discrimination in saving the lost.

9. The New Start in Galilee (John 4: 43–54; Matthew 4: 13–25; 8: 2—9: 34; Mark 1: 14–22; 5: 22–43; Luke 4: 14—5: 39; 8: 41–56).

It will not be possible to follow in detail the events in the ministry of Christ, but we can at least keep a true perspective and proportion in our study. Jesus left Judea because of excess of popularity there that aroused the jealousy of the Pharisees. He came to Galilee where as yet he had done little to create excitement. But the

news of his work in Judea had preceded him and gave him a glad welcome in Galilee. But for the Gospel of John we should know little of the work of Jesus during the first year of his ministry (the year of obscurity). In Galilee Jesus preached repentance and the approach of the kingdom of God as John the Baptist had done, meaning by kingdom the reign of God in the heart and life. He gave Nazareth an opportunity to hear him. Curiosity and pleasure were soon piqued by town pride and turned to anger that strove to kill him. Clearly, Nazareth could not be his home during the Galilean ministry. So Jesus chose Capernaum, a flourishing town by the Sea of Galilee, a less provincial city with many Greeks. Here he recalled James and John, Andrew and Simon Peter to follow him steadily. Soon a great stir was made in Capernaum by the freshness and power of the teaching of Jesus and by his wonderful miracles of healing, even a case of raising the dead (Jairus' daughter). The excitement became intense, and Jesus sought refuge in the desert to pray. The Pharisees had come from Judea and Jerusalem to investigate the work and claims of Jesus, and were outraged when he forgave sin and thus claimed the prerogative of God. They even hinted that he was in league with the devil. Jesus had not escaped the hostility of the Pharisees by leaving Judea. The Pharisees ridiculed Jesus for associating with publicans like Levi, and even the disciples of John the Baptist joined in the complaint that Jesus and his disciples did

not observe the usual fasts. They did not understand the essential difference between Christianity and Judaism.

10. The Fresh Outbreak in Jerusalem (John 5: 1–47; Matthew 12: 1–14; Mark 2: 23—3: 6; Luke 6: 1–11).

It was probably the passover that brought Jesus back to Jerusalem. The atmosphere there was now very hostile. The healing of the impotent man on the Sabbath day gave the Pharisees a fresh charge to make against Jesus. He was a Sabbath-breaker. The defense of Jesus that his Father worked all the time made it still worse, for he thereby made himself equal with God and was a blasphemous pretender. Hence, they sought to kill him. Thus within a year and a half matters have come to a head in Jerusalem. Jesus made an extended exposition of his claim to equality with God as the Son of God in nature and with the power of God. The outcome showed clearly that Jesus must go back to Galilee. On the way back the Pharisees follow him for the purpose of getting further grounds of complaint against him. There is now in reality at Jerusalem a conspiracy against Jesus, whose agents appear at almost every turn. They object on one Sabbath to the rubbing and eating of grains of wheat plucked by the disciples as they walk. On the next Sabbath they are present in a synagogue to see if Jesus will heal a man with a withered hand. Jesus defends the conduct of the disciples with

powerful arguments, which anger the Pharisees all the more since he claims superiority to ritual regulations and emphasizes mercy and spirituality. As a result the Pharisees joined hands with the Herodians in a rage in order to plot the death of Jesus.

11. The Band of Apostles (Matthew 10: 2f; Mark 3: 13–19; Luke 6: 12–16; Acts 1: 13f).

On the return to Galilee, Jesus faced the necessity for some sort of organization. After a night of prayer on a mountain, he came down to a level place and in the early dawn he chose twelve men to be with him constantly and named them apostles (missionaries). It was a crisis in the ministry of Christ and much depended on the choice of these men. Jesus had tested most of them in various ways already. They were all from Galilee save Judas Iscariot, who came from Judea. They possessed varying gifts, but made a wonderful band of young men to be trained by the greatest of earthly teachers in the work of the kingdom of God. It was now less than two years till the death of Jesus. Could they be taught in time?

12. A Proclamation of Principles (Matthew 5: 1—7: 29; Mark 3: 7–12; Luke 6: 17–49).

Jesus went back a little up the mountain and sat down and addressed these twelve men, other disciples in large numbers, and a great crowd of hearers all the way from Idumea to Tyre

and Sidon (Mark 3: 8). He probably spoke in Greek on this occasion, as many present could not understand Aramaic. It was time for Jesus to make it clear wherein his teaching differed from that of the rabbis, the religious teachers of Judaism, who were now plainly in open opposition to him. The issue is met fairly. The current Judaism taught that righteousness consisted in ceremonial observances to the neglect of the spiritual and the ethical. They had missed the point of the Old Testament and had obscured even that by their oral traditions. Jesus reaffirmed the ethics (not the ceremonial rules) of the Old Testament, only he went very much further and carried the ethical standard far beyond anything that the world had ever known and to a point which has not yet been reached in actual practice. He pointedly said that unless one's righteousness exceeded that of the scribes and Pharisees, one could not enter the kingdom of heaven. This sermon, though not a full statement of all of Christ's teaching, made a marvelous impression then, and is still the goal of real righteousness among men.

13. The Gloom of John the Baptist (Matthew 11: 2–30; Luke 7: 18–35).

In spite of the great deeds of Jesus gloom settled upon John the Baptist as he languished in prison at Machaerus. There can be small wonder. His embassy to Jesus and the eulogy of John by Jesus help us to see the pathos of the

effort to turn the people to holy living. While John was a sort of hero in the wilderness, people flocked around him in spite of the Pharisees and Sadducees. Even so, Jesus has been a popular idol for a while in Judea and Galilee, but the ecclesiastics will have none of him. They will have neither John nor Jesus, but only their own sort. Bethsaida, Chorazin, Capernaum have all fallen short. But Jesus keeps on with his teaching. The Father understands him at any rate.

14. The Charge of the Pharisees (Matthew 12: 22–37; Mark 3: 19–30; Luke 7: 36—8: 3).

The Pharisees grew increasingly suspicious, even those who showed courtesies of hospitality to Jesus. A special tour of Galilee by Jesus and the twelve and a band of women workers stirred up fresh animosity. The Pharisees openly charged that Jesus was in league with Beelzebub and cast out demons by the power of Beelzebub, or Satan. Jesus retorted that, in thus attributing the work of the Holy Spirit to the devil, they had become guilty of blasphemy against the Holy Spirit, a sin that would never be forgiven. He called them offspring of vipers, as John had done.

15. The Pity of the Family of Jesus (Mark 3: 19–20, 31–35; Matthew 12: 46–50; Luke 8: 19–21).

The charge of the Pharisees seems to have made an impression on the family of Jesus, who concluded that he was beside himself, and came to take him home and out of the whirl and ex-

citement of the crowds. It was a pathetic situation as Jesus found that even his mother had, for the moment, lost heart about him. It was hard for Mary to understand this turn of affairs when all the religious leaders were against Jesus. He announced a spiritual fellowship with all those who did the will of his Father and declined to go home.

16. The Use of Parables (Matthew 13: 1–53; Mark 4: 1–34; Luke 8: 4–18).

The teaching of Jesus is the wonder of the ages, both as to content and as to method. The world is only now beginning to comprehend the far-reaching nature of the teaching of Jesus in its application to all the relations of life (ethical, social, political, religious). But no less remarkable was his method. The new learning concerning psychology and pedagogy finds apt illustration in the processes of thought revealed in the teaching of Christ. He knew how to attract attention, to hold it, to clinch his point, to reach the will, to stir the conscience. He was intensely personal and offered himself as the Teacher of God, who alone understood the Father. He invited all to come to school to him (take his yoke upon them) and learn of him. Thus alone would they find rest to their souls. Parables were in common use by the rabbis, but there are no parables like those of Jesus for charm of thought, beauty of form, clearness of application. They were obscure to the spiritually dull or the hostile, and

helped the believer to retain and to understand the truth. Jesus spoke many single parables and sometimes great groups about the kingdom (growth and consummation of life). They are "earthly stories with heavenly meanings."

17. The Twelve Tested as Preachers (Matthew 10: 5—11: 1; Mark 6: 7–13; Luke 9: 1–6).

Jesus had already made two tours of Galilee, but now he sent twelve ahead of him by twos. It was an experiment to see how they could do the work of teaching and healing. He gave them special and careful instructions for their trip through Galilee. They needed guileless wisdom and courage. The result was good, and even Herod Antipas was stirred to fresh anxiety, thinking that Jesus was John the Baptist come to life again, for his guilty conscience lashed him still (Mark 6: 14).

18. The Outcome in Galilee (Matthew 14: 13–36; Mark 6: 30–56; Luke 9: 10–17; John 6: 1–71).

The fame of Jesus was at its height in Galilee at the close of the tour. It was even augmented by the feeding of the five thousand on the slope of the hills near Bethsaida Julias. The masses were eager to take Jesus by force and make him king. They felt sure that the long-looked-for Messiah who was to set the Jews free from the Roman yoke had come at last. Jesus saw the peril of the situation and dismissed the crowds and sent the apostles over to Capernaum in the

boat. He himself sought the Father alone in the mountains. No one else understood him at this hour. The apostles themselves were in peril now. Next day in the synagogue at Capernaum the fickle crowd came hungering for more bread and fishes. When they found that Jesus disclaimed being a political Messiah with free rations and meant only to be a spiritual Saviour who was to be spiritually appropriated, they left the synagogue in disgust, leaving only the twelve behind. They remained true in spite of the wholesale departure of the masses, though Jesus foresaw that one of the twelve would betray him. The Galilean bubble had burst. They did not want Jesus now that they understood him.

19. Special Training for the Twelve (Matthew 15: 1—18: 35; 8: 19–22; Mark 7: 1—9: 50; Luke 9: 18–62; John 7: 1–10).

It is now just a year (John 6: 4) till the end. Jesus did not go up to this passover. The situation had become so acute in Capernaum and Galilea generally that Jesus withdrew for about six months in order to escape the hostility of the Pharisees, the jealousy of Herod Antipas, and the fanaticism of his nominal followers. Besides, his apostles greatly needed instruction if they were to be at all ready for the event of his death. So he took them out of the country into heathen territory (Tyre and Sidon, Decapolis, the region of Cæsarea Philippi). It was in the hot season and they were by the sea or in the mountains. Being

in heathen territory (cf. the case of the Syro-Phœnician woman), Jesus would have more leisure for the special teaching. Just before they left, the Pharisees from Jerusalem made a fresh attack on the ground that the disciples of Jesus ate with unwashed hands. The reply of Jesus, with its keen irony, angered them so much that Peter ventured to ask if Jesus had noticed it. It was high time to get the apostles away. Only once during this period did Jesus make a brief visit back from Decapolis to Galilee (Dalmanutha or Magadan), and at once the Pharisees and the Sadducees (for the first time) join in efforts to entrap him. The climax came in the region of Cæsarea Philippi, when Jesus put the apostles to the test concerning their opinion of him. Peter's response as spokesman was noble and true, though he probably did not yet comprehend fully the significance of his words, probably still looking for a political Messiah. But it was loyal and Jesus accepted it in that sense. However, when soon afterwards, Jesus began to reveal plainly the nature of his Messiahship as involving his death, Peter and all of them failed utterly to understand Jesus on that point. The philosophy of the Cross was as yet beyond them. This was true, even after the Transfiguration, which was meant to help them, as it did Jesus. The apostles seemed unable to grasp the conception of a Messiah who was to die and rise on the third day. Their minds even turned to petty disputes

about their own greatness as they returned to Capernaum. It was now only six months till the end and their minds were still holden.

20. Fierce Frenzy in Jerusalem (John 7: 11—10: 21).

Jesus determined to go again to Jerusalem at the feast of tabernacles. It had probably been a year and a half since he had been there. His brothers (John 7: 2-9) had ridiculed him for staying away. In the city there was speculation about his coming (John 7: 11f). The Galilean multitude at the feast were divided about him. The Jerusalem authorities were hostile. The populace in the city were scornful. In this medley Jesus came in the midst of the feast and openly taught in the temple. Not only so, but he held at bay his adversaries in open debate and won sympathy from the crowd of strangers there. The attempt of the Sanhedrin to have Jesus arrested brought Nicodemus to the fore as a champion of fair play for Jesus. For a few days after the feast Jesus was bitterly attacked by the Pharisees whom he exposed with scathing denunciation, claiming existence before Abraham and angering them beyond all control. The healing and the conversion of the man born blind is a fine study in humor and raillery and pathos in the outcome. Jesus drew the pictures of himself and the Pharisees by the allegory of the good shepherd and the robbers, and left the city.

21. Waiting for His Hour (Luke 10: 1—17: 10; John 10: 22–42).

John expressly stated that even the soldiers at the feast of tabernacles could not take Jesus because his hour had not come. It was rapidly coming, but was not yet. So in Judea Jesus labored between the feast of tabernacles and the feast of dedication (three months). The seventy were sent on a special tour and returned with joy. This later Judean ministry duplicates in various ways the experiences in Galilee. The parable of the good Samaritan stands out as a rebuke to a sharp lawyer. Jesus had a home with the family (Martha, Mary and Lazarus) at Bethany, near Jerusalem. On his return to Jerusalem at the feast of dedication, Jesus was met again with keen criticism by his enemies, who charged him with claiming to be equal with God. By a skillful reply Jesus evaded them and left again, this time for Perea (Bethany, beyond Jordan). The ministry in Perea apparently lasted a couple of months and, like the later Judean ministry, is Luke's contribution to the gospel story. The five great parables in Luke 15 and 16 belong here beside the three in Luke 14. The Pharisees attacked Jesus here also and sought to entangle him with Herod Antipas or to drive him back to Jerusalem.

22. The Raising of Lazarus (John 11: 11–54).

The deliberate refusal of Jesus to go at once in response to the appeal of Martha and Mary to come to Lazarus puzzled them greatly. That he went at all so near Jerusalem after his recent experiences there shocked the apostles. They went with him with the courage of despair, but Jesus went as a conqueror. He did conquer death. Martha rose to a great height of faith in her confession to Jesus, who showed special sympathy with Mary's sorrow. The fact that John alone records this miracle is urged against its historicity, but the silence of the synoptics may be due to the fact that Lazarus was still alive and the object of Jewish hate when the synoptic Gospels were written. The miracle in itself is no more incredible than the other cases of raising from the dead. The effect of the miracle was tremendous. The Sanhedrin was stirred to activity and formally planned the death of Jesus for his audacity and his power. Jesus withdrew to the hills of Ephraim, near where he was in the temptation at the beginning of his work.

23. Going to Meet His Hour (Matthew 19: 1—20: 34; Mark 10: 1–52; Luke 17: 11—19: 28).

Jesus left the hills of Ephraim, went north through Samaria into Galilee to join the caravan from Galilee to the passover, crossed with it over the Jordan below the Sea of Galilee into Perea, and slowly made his way south. The Pharisees were very active in provoking Jesus to speak

about the kingdom, divorce, etc. The apostles themselves seem to have been aroused by the great crowds and showed rivalry about their own places in the kingdom, in spite of Christ's plain words about his death as a ransom for sin. At Jericho the crowd was on the *qui vive* of expectancy, thinking that now at last Jesus would set up his Messianic kingdom.

TOPICS FOR REVIEW.

1. The Holy Spirit and Jesus.
2. The Father and Jesus.
3. Jesus and John the Baptist.
4. The devil and Jesus.
5. The rabbis and Jesus.
6. The Samaritans.
7. Christ's claims about himself.
8. The twelve apostles.
9. The Sermon on the Mount.
10. Galilee.
11. Capernaum.
12. The Sea of Galilee.
13. Jesus as a teacher.
14. The parables of Jesus.
15. The miracles of Jesus.
16. The teaching of Jesus.
17. Reasons for the hostility of the Pharisees.
18. Reasons for the hostility of the Sadducees.
19. Reasons for the dulness of the apostles about the death of Christ.

CHAPTER VI.

THE TRAGEDY IN JERUSALEM.

1. The Tension About Jesus (John 11: 55—12: 1, 9–11).

Six days before the passover Jesus came on to Bethany and made his home with Martha, Mary and Lazarus. The city was all agog over the question of whether he would now dare face the open enmity of the Sanhedrin who had determined on his death. They had even given orders for the whereabouts of Jesus to be made known that he might be arrested. Opinion seemed to be that he would not come. But the common people soon learned that he was in Bethany and went out to see him and Lazarus, whom he had raised from the dead. The chief priests (Sadducees) determined to kill Lazarus also, as he was a refutation of their doctrine that there was no resurrection and was winning many to believe on Jesus.

2. The Courage of Christ (Matthew 21: 1–17; Mark 11: 1–11; Luke 19: 29–44; John 12: 12–19).

Jesus made deliberate preparations to announce himself as Messiah in a formal and unmistakable

manner. He had steadily refused to do this since the early part of his ministry because it would bring matters to a focus too soon. The people understood that he really claimed to be the Messiah by the use of terms, like Son of God and Son of man, but they looked for a political Messiah, which Jesus refused to be. His enemies had tried hard to make him say in plain language that he claimed to be Messiah so that they might have a charge of blasphemy against him. Even now he will not use these words, but he will allow himself to be hailed as the Son of David. The triumphal entry was a defiance of his enemies and a proclamation of his Messiahship by an act that all would understand. The people were beside themselves with joy as they marched into the city over the slope of Olivet. The crowds brought dismay to the Pharisees, but Jesus was not deceived. He knew full well that Jerusalem would put him to death and bring doom upon itself. But he went on into the courts of the temple itself and was there hailed by the children as the Son of David, to the disgust of the ecclesiastics.

3. The Coming of the Greeks (Matthew 21: 18–22, 12f; Mark 11: 11–25; Luke 19: 45–48; John 12: 20–50).

The triumphal entry was on Sunday morning Monday morning Jesus went back from Bethany to the temple to find a great crowd gathered there to hear him. He was for the moment the hero of Jerusalem instead of being a hunted refugee.

He asserted his authority over the temple by cleansing it once again as at the beginning (John 2). The rulers quailed before him and gnashed their teeth in impotent rage. The request of some Greeks present at the passover to be introduced to the great Teacher threw Philip and even Andrew into a panic, for the middle wall or partition between Jew and Greek stood in their path. The incident greatly agitated the heart of Jesus, who saw clearly that only by his Cross would this wall be broken down (cf. Ephesians 2). Thus, when lifted up, he would draw all classes of men (Jew and Greek) to him and race prejudice could be overcome. By dying he would really live.

4. The Last Day in the Temple (Matthew 21: 23—23: 39; Mark 11: 27—12: 44; Luke 20: 1—21: 4).

On Tuesday morning, when Jesus came into the temple, he met organized opposition designed to ruin his influence over the people. The leaders of the Sanhedrin (both Pharisees and Sadducees) challenged his authority for what he was doing (the triumphal entry, cleansing of the temple, public teaching in the temple). They were within their technical rights in so doing, as Jesus was not a recognized rabbi and had no ecclesiastical standing. The reply of Jesus, however, threw them into consternation. The only human authority that Jesus had came from John, who had baptized and identified him as the Messiah. So Jesus

asked their opinion of John's baptism. They were helplessly hung on the horns of their dilemma. Jesus turned on them with three stories and with pitiless power tore the mask from their faces, predicting that God would take his kingdom away from them and give it to a nation bringing forth the fruits thereof. In turn the disciples of the Pharisees (students from the rabbinical seminary) and the Herodians came against Christ, followed by the Sadducees and a lawyer, all of whom went down in utter defeat like chaff before the wind. Jesus then turned upon them and demanded that they explain how the Messiah was both Lord of David and Son of David (the problem of the deity and the humanity of the Messiah). They were speechless, and the common people heard Jesus gladly as he routed his enemies. The end came in the really fierce denunciation of the Pharisees as hypocrites (Matthew 23), when Jesus at last unbosomed his indignation against them for their hollow pretense as religious guides, in reality dragging men into hell after themselves. The storm was terrific and swept them all away. Jesus exhausted, sat down and watched a poor widow as she cast two mites, her all, into the treasury. He called the apostles to him, for even they had stepped back from him during the storm of wrath. Jesus passed out of the temple of his Father, never to enter it again.

5. The Afternoon on Olivet (Matthew 24: 1—25: 46; Mark 13: 1-37; Luke 21: 5-36).

The apostles were perhaps embarrassed as they passed out of the temple buildings and probably sought to relieve the tension by remarks about the beautiful buildings, the pride of all Jews. But Jesus replied that not one stone would be left upon another. They went up to the top of Olivet and sat down and looked upon the city and the temple in the afternoon sun. The disciples took up the astonishing remark of Christ. Three catastrophies were in the mind of Jesus (his own death, the fate of Jerusalem and the temple, the end of the world). The fate of Jerusalem would be the penalty for its treatment of him, and was also a type of the end of the world. The pictures are blended and for us blurred in the presentation like the perspective through the picture of an open window. We cannot clearly separate the portions of this great eschatological discourse that deal with the second coming or end of the world and those that refer to the destruction of Jerusalem. Portions may refer to both. At the end the parables picture the end alone and the duty of watchfulness and readiness. The disciples were thus warned in time for the destruction of Jerusalem, though some critics will have it that these narratives were written after the event. This apocalypse of Jesus reminds one of the Jewish apocalypses and Revelation.

6. Plotting Christ's Death (Matthew 26: 1–16; Mark 14: 1–11; Luke 22: 1–6; John 12: 2–8).

The Sanhedrin met on this very Tuesday night. It was intolerable for them to be ridiculed right in the temple before all the people. If they could not answer him, they could kill him. And yet they feared to touch Jesus while the feast lasted because of the presence of the crowds from Galilee. It was wisdom therefore to wait till the feast was over and the crowds had departed. At this juncture Judas Iscariot suddenly appeared at the private conference of the rulers with a plan by which they could seize Jesus during the feast. It was, in a word, to catch him at night while praying in the Garden of Gethsemane. They offered Judas thirty pieces of silver, the price of a slave, and he accepted the bribe. But he did not play the traitor merely for the money, though he was avaricious. There was a mixture of motives. He had, in spite of the triumphal entry, seen Jesus denounce the leaders of the land and proclaim the downfall of Jerusalem. On this very night Jesus had predicted his own death after two more days. There was nothing in the so-called kingdom of God for Judas with the King dead. Jesus had, besides, held Judas up to ridicule before the company at the house of Simon the leper and had praised Mary as if she alone had insight as she anointed him beforehand for burial. He decided to take care of himself and save what he could out of the wreck. He could get some revenge at any rate.

7. Rivalry Among the Apostles at the Last Passover Meal (Matthew 26: 17–20; Mark 14: 12–17; Luke 22: 7–16, 24–30; John 13: 1–20).

This is one of the saddest of all occasions. Jesus had looked forward to and had planned this last meal with eager anticipation. It was the last meal together and was at the regular time (sundown of our Thursday, beginning of 15th Nisan). The synoptics are clear on this point, and the Gospel of John really agrees with this idea. But, when they assembled in the quiet chamber already prepared (probably in the home of Mary, the mother of John Mark), Jesus found the twelve disciples in a contention as to which deserved the honor of reclining next to him at table. He rebuked them for acting like the heathen, but they continued their strife after it was settled and John the apostle had the post of honor. Presently Jesus arose (right in the midst of the meal) and washed their feet to give them an object lesson in humility.

8. Pointing Out the Betrayer (Matthew 26: 21–25, 31–35; Mark 14: 18–21, 27–31; Luke 22: 21–23, 31–38; John 13: 21–38).

It was a sad meal. Finally Jesus looked up and said: "One of you shall betray me." To all but Judas it was like a bolt out of the blue. They asked in alarm: "Is it I?" Even Judas put on a bold face and bluffed the situation through. But Jesus revealed to Judas that he knew all about his plot, and bade him be gone. The rest,

stunned as they were, did not comprehend what passed between Jesus and Judas. So Judas went out into the night. The devil had closed in on Judas and had taken his own. Could he win any of the rest? He would certainly try, since he had endeavored to tempt Jesus himself. Jesus warned the apostles that Satan would sift them all like wheat. The devil rejoices in the downfall of a preacher. In particular Jesus said that he had prayed for Simon Peter. This special concern excited the indignation of Peter, who protested that he would be faithful to death though all men forsook him. So said they all. The warning of Jesus went so far as to predict that this very night Peter would deny him. Surely it was a critical time. What were two swords in such an emergency.

9. The Memorial of Christ's Death (Matthew 26: 26–29; Mark 14: 22–25; Luke 22: 17–20; 1 Corinthians 11: 23–26).

The solemnity of the moment was evident. Jesus gave a mystical and symbolic turn to it all by suddenly taking the bread and the wine and presenting each to the apostles as a picture of his death for the remission of sin and a memorial of his death and a pledge of his return. The ancients had their mysteries and mystic meals. The idea was a common one all over the world, but Jesus seized it and hallowed it to help the disciples and their followers to comprehend and to preserve the power of his death and resurrection

and their mystical appropriation of Christ and union with each other in Christ (1 Corinthians 10: 17). The disciples were probably too dazed to understand it all as yet. Paul tells us that he got his account of the event directly from the Lord and Luke follows Paul's narrative. Matthew and Mark are nearly identical.

10. The Farewell Discourse (John 14–17).

The synoptic Gospels tell no more of what took place in that upper room, save that they sang a hymn and went out (Matthew 26: 30; Mark 14: 26) to Gethsemane. But the Fourth Gospel gives a most remarkable account of Christ's talk and prayer after the supper. It is the very heart of Christ, full of tenderness, sympathy, love and yearning to help them. Part of it, after John 14: 31, may have been on the way to Gethsemane or while standing before going out. Jesus undertook to comfort the disciples in view of his departure. They listened at first in mild protest, but finally became silent as Jesus talked on about the heavenly home, the way to it, his revelation of the Father, his coming back, the new Comforter to take his place (the Holy Spirit), their union with him as the branches with the vine, their love for each other, the new light from the great Teacher (the Holy Spirit). Then he ceased and prayed the wonderful prayer of consecration as he placed them in the hands of the Father. He longed for unity of spirit in their work in lieu of the spirit of jealousy already

among them. In the hush of the night they went on to Gethsemane.

11. The Struggle in the Garden (Matthew 26: 36–46; Mark 14: 32–42; Luke 22: 39–46; John 18: 1).

It was the custom of Jesus to go to a special spot in the Garden of Gethsemane to pray alone. He had his place of prayer (his own *proseuche*). He knew what Judas would do and wished a time of privacy with the Father. So he stationed two groups of the disciples on guard (first the eight, then Peter, James and John). It was little enough for them to do while Jesus sought strength for his great ordeal—strength that only the Father could give. It was his hour of greatest peril and he needed sorely human sympathy and divine help. The devil met him again in his hour of weakness, as before after his long fast. The first cry of recoil from the heart of Jesus was the human protest against the sin of the world as it rolled upon his soul. He quickly recovered and submitted to drink the cup to the bottom. The agony was intense. Three times he sought fellowship with the three disciples. Each time they failed him (in their sleep). An angel came to strengthen him, when men did not. But he won the victory and was now ready for Calvary.

12. The Betrayal (Matthew 26: 47–56; Mark 14: 43–52; Luke 22: 47–53; John 18: 2–12).

Judas knew the place and the habits of Jesus, and took advantage of his knowledge to consum-

mate his diabolical deed. He came with Roman soldiers and a great multitude. Jesus asserted his power and made it plain that his surrender was voluntary. But even so, Judas persisted in his prearranged plan, and kissed Jesus to give the sign. The instinct of Peter made him fight, and he cut off the right ear of Malchus, servant of the high priest, in an effort to cut off his head. But Jesus made Peter sheath his sword and all was over. Jesus had surrendered and would not let the disciples fight for him. It was all incredible, but only too true. They all fled in terror to save their own lives. Peter was in special jeopardy because of his rash deed. It was the hour and the power of darkness as they led Jesus away bound.

13. Jesus Mistreated by Annas (John 12: 12–14, 19–23)

It was not a trial, for Annas was not now high priest, though his son-in-law, Caiaphas, was. While the Sanhedrin was assembling, Jesus was left with Annas, who used his opportunity to speak slightingly of the disciples and the teaching of Jesus. The Master demanded a fair trial, as was his right, when struck by a by-stander. He did not turn the other cheek, nor did he strike back.

14. Arraigned Before the Sanhedrin (Matthew 26: 57, 59–68; 27: 1f; Mark 14: 53, 55–65; 15: 1; Luke 22: 54, 63—23: 1; John 18: 24, 28).

The Sanhedrin was hurriedly gathered together at once, and it was a full meeting, though probably Nicodemus and Joseph of Arimathea were not summoned. The whole proceeding was a farce. The Sanhedrin no longer had the power of death, but they were bent on condemning Jesus, partly as a protest against the loss of their power, but mainly out of revenge for what Jesus had done to them. The meeting, besides, was at night, which was illegal in capital cases. Then there had been no indictment and no papers for his arrest. He was arraigned before the Sanhedrin with no charge against him. There were no witnesses, nor was Jesus allowed to produce any. Besides, the Sanhedrin acted as prosecutors as well as judges. They actually had to bribe witnesses to testify against Jesus. Even so, the false witnesses perverted what Jesus had said about the temple and disagreed among themselves. Then the high priest put Jesus on oath and made him testify against himself. On his own confession that he was the Messiah, the Son of God, he was accused of blasphemy and condemned. Jesus need not have testified except that to refuse now would be interpreted as denial. So they condemned him to death and mocked him besides. To give a little more appearance of legality to what had been done they met again after day and took the vote over.

15. Peter's Denials (Matthew 26: 58, 69–75; Mark 14: 54, 66–72; Luke 22: 54–62; John 18: 15–18, 25–27).

It is a pitiful story that meets us here. Peter had not the courage to go into the court room, as John did, nor could he stay away entirely, like the other disciples. So he took a middle course and lingered in the open court by the fire with the servants, hoping to hide himself and yet be near enough to see what was going on. He was soon recognized and all of a sudden denied knowing Jesus. He apparently went back to the door, for the accounts vary in the order of events, and was again charged with being a follower of Jesus. It was an hour later, when back by the fire, that a kinsman of Malchus, whose ear Peter had cut off, asked if he had not seen him in the garden. That was too much and meant that Peter himself was in dire peril of his life. So, alas, he denied with oaths and cursings. Jesus saw him through the open door and the look broke Peter's heart. How are the mighty fallen! And the cock crew and Peter went out and wept bitterly.

16. Suicide of Judas (Matthew 27: 3–10; Acts 1: 18f).

It is possible that Judas hoped that at the last Jesus would show his power and escape the hands of his enemies. He may even have imagined that the arrest would force Jesus to assert his claims as political Messiah. One can never know the processes of a sordid heart like that of Judas. At

any rate remorse came. He flung down the money, the price of blood, at the feet of the Sanhedrin and went and hanged himself, falling headlong and bursting in two. It was a potter's field bought with the price of blood and stained with Judas' blood.

17. Brought Before Pilate (Matthew 27: 11–14; Mark 15: 2–5; Luke 23: 2–5; John 18: 28–38).

The Sanhedrin brought Jesus before Pilate, the Roman procurator, as soon as possible by sunrise (John 19: 14). They were feverishly eager to have the condemnation by Pilate over before the people came into the city from the hills outside where they camped. They said nothing to Pilate about their trial and condemnation of Jesus or about the charge of blasphemy. Instead of that, they made three others (perverting the nation, forbidding to give tribute to Cæsar, claiming to be a king). The first was vague, the second flatly untrue. The third was untrue in the sense meant, for Jesus did not claim to be a political king, but only a spiritual king, as the Sanhedrin well knew. In truth, the chief ground of dissatisfaction on the part of the Pharisees was precisely that Jesus would not be a political Messiah. Pilate had to notice this charge, for it was really high treason. But he soon learned by private examination that Jesus did not claim to be a rival to Cæsar. He pronounced Jesus innocent and wished to set him free, but the rulers cried out more than ever.

18. Sent to Herod Antipas (Luke 23: 6–12).

The mention of Galilee by the rulers gave Pilate a ray of hope. That was the country of Herod Antipas, who disliked Pilate. He could placate Herod and get rid of a troublesome case at the same time. Besides, Herod had never seen Jesus and was eager to see him perform some miracle like a miracle-monger. But he got never a word out of Jesus and he sent him back to Pilate in mock array of splendor.

19. Condemned to Death by Pilate (Matthew 27: 15–30; Mark 15: 6–19; Luke 23: 13–25; John 18: 39—19: 16).

Pilate's ruse to escape responsibility had failed. He was afraid to offend the Jews, since they would complain to Rome about him, and already they had a number of scores against him. He knew that the Sanhedrin had brought Jesus before him for envy, and, besides, his wife had warned him about a dream that she had had. He had one more recourse. He tried to get the people to call for Jesus as the prisoner to be set free at the feast according to custom. But once more the Sanhedrin outwitted him and stirred up a cry for Barabbas. In response to the question of their wish about Jesus they responded: "Crucify him." Some of the very voices that on Sunday hailed him as Messiah on Friday clamored for his death. Pilate weakly yielded to the clamor after further futile attempts to stop it. When the rulers threatened to report him to Cæ-

sar, he gave up and agreed to the death of a man whom he had repeatedly pronounced innocent. Like other guilty men, he sought to wash his hands of the blood of Jesus while the people took that blood upon themselves and upon their children. There was guilt enough for all.

20. Led Out to Execution (Matthew 27: 31–34; Mark 15: 20–23; Luke 23: 26–33; John 19; 16f).

The rough Roman soldiers made sport of Jesus till he was led out to be crucified at nine o'clock. The cross was borne at first by Jesus himself as was the custom with criminals. The impressment of Simon of Cyrene was a whim of the soldiers. Jesus had to endure the shame of the *Via Dolorosa.* The place of the crucifixion was outside of the city, near a garden, and near a highway. The most probable place is what is called Gordon's Calvary, to the north of the city. It looks like a skull from a distance. Here the three crosses were placed, that of Jesus in the middle, the one that Barabbas would have occupied. The body was probably nailed to the cross before it was elevated.

21. The Death on the Cross (Matthew 27: 35–56; Mark 15: 24–41; Luke 23: 33–49; John 19: 18–30).

The tragedy of the cross is the central event of history. The Jews, who had so long waited for the Messiah, killed him when he came. Pilate placed above the cross in Latin, Greek and Hebrew the charge that Jesus was the King of

the Jews. There is not room to discuss the details given in the Gospels. Jesus was placed on the cross about nine and died about three. At noon the dreadful darkness came. At first the soldiers gambled over the seamless garment of Christ, while he prayed for his enemies. The passers-by, the Sanhedrin, the soldiers and even the two robbers on the cross by his side mocked Jesus. One of the robbers came to himself and found life in the hour of death. Jesus committed his mother to John, who took her away from the horror of this hour. The darkness lasted for three terrible hours. At the end Jesus broke the stillness with the wail of desolation at his apparent desertion by the Father as he became sin for us (2 Corinthians 5:21). But Jesus was conscious to the end and, though aflame with thirst, claimed victory in the hour of death. He died with the words of the Psalmist on his lips. Supernatural events attended this consummation. A hush fell on the spectators who wended their way back to the city. The Roman centurion was deeply impressed. Those who saw this end of the life of Jesus little comprehended what it all signified. Jesus knew what he was suffering, but the disciples and the women did not understand that Jesus was dying for the sin of the world.

22. The Burial (Matthew 27: 57–66; Mark 15: 42–47; Luke 23: 50–56; John 19: 31–42).

It is John who tells of the eagerness of the Jews to have the bodies down before the Sabbath be-

gan at sundown. The Roman soldiers broke the legs of the two robbers to hasten death, but it was not necessary in the case of Christ, as a spear thrust into his side showed both water and blood, proof that Jesus had literally died of a broken heart (a burst blood-vessel in the heart). One must always honor Joseph of Arimathea, though timid till now, for his courage and love in asking Pilate for the body of Jesus to be placed in his new tomb. Nicodemus and Joseph buried his body, wrapped in myrrh and aloes, with tender love. The faithful women watched with wistful eyes where they laid him.

23. The Fear of the Sanhedrin (Matthew 27: 62–66).

The Sanhedrin had an uncanny feeling as the Sabbath came on that something might happen. So they had the Roman seal placed over the tomb and a Roman guard placed beside it. No one could now tamper with that grave. Jesus was dead and his body must stay in the tomb.

24. The Lonely Sabbath (Luke 23: 56).

The women rested on the Sabbath; rested as far as they could rest! What did Peter do? and John? and the mother of Jesus? The angel Gabriel had come to see her in the long ago and now her glorious Child of promise lay in the tomb, crucified as a heretic and pretender. The future? Was there any future?

TOPICS FOR REVIEW.

1. Messianic expectations of the Jews.
2. The Christ of prophecy.
3. Jewish judicial procedure.
4. The Jewish trial of Jesus.
5. Roman justice.
6. The Roman trial of Jesus.
7. The destruction of Jerusalem.
8. The insight of Mary of Bethany.
9. Judas Iscariot.
10. Peter's denials.
11. Pilate's conduct at the trial.
12. The atonement.
13. The Lord's supper.
14. The sayings of Jesus on the cross.
15. Joseph of Arimathea.
16. Mary, the mother of Jesus, at the cross.

CHAPTER VII.

THE RESURRECTION OF JESUS.

1. The Fact of the Resurrection.

THE resurrection of Christ is the crucial fact for the Christian. Jesus repeatedly predicted that he would rise from the dead on the third day as proof of his claim to be the Messiah, the Son of God. Other men were raised from the dead, but in the case of Jesus his claim to be divine was made to hinge on his return from the grave according to his predictions. So then the proof of this fact is of supreme importance. The proof is varied and convincing. Many men who have doubts about some of the miracles recorded in the Gospels see no way to escape the conviction that Jesus rose from the dead. In fact, the very divergences in the Gospel narratives show the independence of the testimony. The case of Paul is of tremendous value since he himself tells of his seeing Christ after his death. No fact of human history has better attestation than the resurrection of Jesus.

2. The Doubt of the Disciples.

Jesus had labored earnestly to prepare the disciples for the great event of his death. They

failed completely to comprehend him, and the Gospels relate faithfully this failure. The eclipse of faith was complete. His promise of the resurrection vanished from their minds along with all the rest of Christ's teachings. The problem of Jesus when risen will be to convince these men that he really is alive again. The revival of faith, hope and power can only be explained on the basis of Christ's resurrection from the dead. They were not predisposed to believe it, but to disbelieve it. In fact, they did disbelieve the testimony of Mary and the other women to whom Jesus first appeared. But their doubt makes it easier for us to believe.

3. Theories of the Resurrection.

Many efforts have been made to explain away the resurrection of Jesus. The value of the testimony has been attacked as inconsistent and contradictory. It has been claimed that the disciples hoped for his return and thus imagined that they did see him. It is charged that the excitable women started the whole story. Unfortunately all these theories are contradicted by the context in the narratives. It is alleged further that Jesus was in a swoon and not really dead, and revived. Still further it is asserted that the women and the disciples had visions that were real, but that the body of Jesus remained in the tomb. They saw the spirit of Jesus, in other words. It is held that the only essential thing to believe is that Jesus is still alive without any reference to

his body that was buried. But no one of these theories satisfies the demands of the narratives that the body of Jesus was restored to life with his spirit and was translated and glorified and ascended to the Father. The mystery remains in any case. We can, however, say that science cannot affirm that resurrection is impossible. With God all things are possible.

4. The Length of Christ's Stay in the Tomb.

Luke (23: 54) states that Jesus was buried on the day of the Preparation (the day before the Sabbath, our Friday), and the Sabbath drew on (or dawned, viz., at sunset when the twenty-four-hour day began with the Jews). It was on Friday afternoon between three and six that Jesus was buried. Luke adds (23: 56) that the women rested on the Sabbath day. Then Luke states (24: 1) that at early dawn (sunrise, Mark 16: 2 has it) on the first day of the week (Sunday) the women came to the tomb and found it empty. Thus Jesus was in the tomb part of Friday, all of the Sabbath and part of Sunday (as we count the days). Jesus had said that he would rise on the third day, and this he did. If he had remained in the tomb more than three full days, he would have risen on the fourth day, not on the third. The expression "after three days," a few times used, can be understood as a free way of talking common to all languages.

5. The Visit of the Women Saturday Evening (Matthew 28: 1; Mark 16: 1).

Matthew (28: 1) says that "late on the Sabbath day" as it began to dawn toward the first day, Mary Magdalene and the other Mary made a visit to see the sepulchre. This language can only properly mean that the visit was made just before sundown, for the first day began at sunset. They probably did not go close to the sepulchre as they did not see the Roman guard. Mark (16: 1) makes an addition in harmony with this statement to the effect that when the Sabbath was past the two women went and bought spices that they might anoint the body of Jesus the next morning (Mark 16: 2). This purchase was, therefore, just after sunset.

6. The Visit of the Women Sunday Morning (Matthew 28: 2–8; Mark 16: 2–8; Luke 24: 1–8; John 20: 1).

The women were evidently eager to go as early as possible Sunday morning, as there was not time to make the trip (some two miles from Bethany) after sundown Saturday. They made an early start while it was yet dark, and the sun was risen when they reached the tomb. They were ignorant of the Roman seal and the guard and were troubled about rolling away the stone. Mary Magdalene was alarmed at the open tomb and feared that the body of Jesus had been removed. She ran to tell Peter and John. The others saw the two angels (men) and heard the

message for the disciples about the resurrection of Jesus. It was all very wonderful. They had mingled feelings of fear and joy. They were to tell the disciples, and in particular Peter, to meet the risen Jesus on an appointed mountain in Galilee. Nothing was said about seeing him sooner. The women did not see Jesus then, but only the empty tomb or rather the tomb occupied by two angels (men, Luke) who told of his resurrection.

7. The Visit of Peter and John (John 20: 2–10).

The startled report of Mary Magdalene roused Peter and John (note Peter's coöperation again) to action. John outran Peter, but he paused while Peter went on in, and then came John after him. But John's fine insight revealed to him the fact that Jesus had been raised from the dead, since the clothes were lying in orderly fashion. It was no grave robbery. John was the first of the apostles to be convinced that Jesus had risen, though he had not seen him. The group of women and John believed, but no one had as yet seen Jesus alive.

8. Mary and Jesus (Mark 16: 9–11; John 20: 11–18).

Mary Magdalene did not try to keep up with Peter and John. When she arrived at the tomb, they had left. Curiously enough, Peter and John did not see the angels, and yet Mary saw them when she came. No solution of this difficulty appears. But Mary probably regarded them simply as men and gave them her explanation of the

trouble, that the body of Jesus had been taken away. The scene between Mary and the gardener (as she supposed), when she turned round, is told by John with exquisite beauty and wondrous power. He was revealed to her by calling her name with the old accent, though she did not recognize him at first, as was true of others when they saw the risen Christ, for he appeared at times in a changed form or their eyes were holden. But Mary was the first of them all to see Jesus. She was not allowed to lay her hands on Jesus, but she bore a message to the apostles. She had the greatest of all words to say: "I have seen the Lord." But they disbelieved her, probably thinking that the demons had her again. Why did not John believe her?

9. The Report of the Guard (Matthew 28: 11–15).

It is interesting to note that the guard went to the Sanhedrin, not to Pilate. They told the truth also about the resurrection of Jesus, but the Sanhedrin were not converted to Christianity by reason of it. The guard were the only eye-witnesses of the stupendous event. The Sanhedrin did not dispute the correctness of the report, but offered the guard a bribe to say that the disciples stole the body of Jesus while they slept, a foolish explanation since, if they were asleep, they would not know anything about it. The Sanhedrin undertook also to protect the guard from Pilate if he should hear of it. So the silly story ran its course.

10. The Other Women and Jesus (Matthew 28: 9f; Luke 24: 9–11).

These women had already been told by the angels that Jesus had risen. When they saw him, they fell at his feet and worshiped him. This Jesus allowed. Jesus told them to go and tell his brethren to meet him in Galilee. But it was all as idle talk to the apostles, and they disbelieved these women as they had done Mary Magdalene, effectually disposing of the modern theory that the women started the belief in the resurrection. None of the men believed their story.

11. Cleopas and His Companions (Mark 16: 12f; Luke 24: 13–32).

This narrative in Luke is probably the most beautiful story in all the world. The two disciples who lived at Emmaus (west of Jerusalem) had been to Jerusalem to see how the disciples felt, now that Jesus was dead. They found them in despair in spite of the story of the women, which nobody believed. They were talking with each other, going over all the sad details, when a stranger joined them who listened to their account of the career of Jesus and in particular the recent events with great interest. But soon the stranger was their teacher, as he showed how the sufferings of the Messiah were foretold in the Scriptures. Their hearts burned within them, but they did not understand till at the evening meal in their home at Emmaus the stranger said grace and their eyes were opened and he was gone.

12. Simon Peter (Luke 24: 33–35; 1 Cor. 15: 5).

Very little is said about the appearance of Jesus to Simon Peter, but it is plain that this was the cardinal fact in the proof that Jesus was alive and no longer dead. The details are all wanting, but so great an impression did it make that a meeting of the brethren and sisters was hurriedly called that very night (Sunday) to hear what Simon had to say. When the two from Emmaus came in to tell their wonderful story, they were interrupted at the door by the statement: "The Lord is risen indeed, and hath appeared to Simon." That was proof enough. The women were right after all. Then Cleopas told his story.

13. The Meeting Sunday Night (Mark 16: 14; Luke 24: 36–43; John 20: 19–25).

The place is not given, though probably it was the home of Mary, the mother of John Mark (perhaps the same upper room). For some reason Thomas was absent (could not be found or would not come). The doors were shut out of fear of the Jews. It was a marvelous gathering of the disciples who had lost hope utterly, and who now have come to believe that Jesus is still alive. All was not lost. All may be won. They must confer together. It was at this meeting that Jesus suddenly appeared and thus threw them all into consternation and back into doubt. He had to convince them all over again that he was not a mere ghost, but actually alive in person. The print of the nails was shown. He actually ate a piece of broiled

fish to show them the truth. It passes our comprehension how all this could be true of one risen from the dead. He was in a transition state and not yet glorified. Jesus gave them a commission. He sent them forth to bless all the world. It was a great time. Five times on this first day Jesus had appeared to one or another of the believers.

14. The Next Sunday Night (John 20: 24–31).

The next Sunday they felt that they must meet together again. They had no promise that Jesus would come again, but they must meet. Somehow they managed to persuade Thomas to come, in spite of his skepticism and indifference. He had made a condition for his faith. The doors were shut again, when Jesus suddenly appeared and challenged Thomas to meet the demands of his faith. To the credit of Thomas be it said that he did not try to thrust his hand into the side of Jesus, but made the noble confession of the deity of Jesus, the greatest confession so far made by any of the disciples. Now the whole group were convinced. Jesus spoke kindly of those in the future who would believe without seeing him.

15. By the Sea of Galilee (John 21).

For some reason we see seven of the apostles back by the Sea of Galilee, probably because the time for the meeting on the mountain had not yet come. At any rate, they were in their old haunts again after their great and strange experi-

ences. Some of them were fishermen by trade, and Peter could resist the impulse no longer, and announced his purpose. He was instantly seconded by the other six, but they had fisherman's luck and toiled all night and caught nothing. In the gray of the early dawn they saw a figure, who addressed them as "Little Children." John's sensitive nature knew that it was Jesus, and Peter acted at once on the impulse. The scene on the shore after the great catch of fish and the meal was full of reminiscences for Peter. Jesus probed his heart for his former boast about loving him more than the rest. The fire, the early dawn, the three questions pierced his heart with the memory of his denials. But Jesus charged Peter with the duty of feeding the sheep when once he has turned and is really humble and filled with the Spirit of God. Pentecost saw that fulfilled. Peter was promised a martyr's crown in reality, now that he no longer was so self-confident, but even so he was curious about John.

16. On the Mountain in Galilee (Matthew 28: 16–20; Mark 16: 15–18; 1 Corinthians 15: 6).

At last the time came for the pre-arranged meeting. We are not told the name of the mountain, but word had been passed around to the faithful which required time. Over five hundred were assembled, probably the staunchest spirits among the believers. They were more numerous in Galilee and so the meeting was here. In Jerusalem they had met behind closed doors at night.

Here they met in the open and by day in all probability. Paul tells the number, and Matthew implies more than the eleven, since "some doubted." They could hardly believe the evidence of their senses and perhaps wondered if they were not the victims of some hallucination. It is clear that Christianity has to make its way by the power of the Holy Spirit over the life of men, and not by supernatural objective manifestations, though these were necessary to gain a start. It is the experience of Christ in the heart of man, the witness of the Spirit with our spirits, that wins and holds men to Christ. Jesus at this solemn moment on the mountain made supreme claims of authority and dominion and laid upon these five hundred disciples (all of them) the task of making disciples of all the nations of the earth, baptizing them and teaching them. Note the threefold duty of evangelism or missions, church organization out of the converts (implied by baptism), and education in the doctrine of God (the teaching ministry on the part of ministers, the home, the Sunday school, the B. Y. P. U., the teacher-training work, newspapers and books, colleges and seminaries, Bible distribution, tracts and colportage). The doctrine of the Trinity is here set forth by Jesus also. Some have objected that this great commission is too ecclesiastical to have been used on this occasion, since baptism is here enjoined by Jesus for the first time. But Jesus had himself submitted to baptism and his disciples at the first baptized under his direction and the

commission lays out simply broad outlines of Christian activity. Evangelism is the work of conversion, nothing but missions in all its phases. Baptism presents the question of church affiliation in local bodies and follows conversion. Teaching covers the entire course of the Christian life and is absolutely essential to usefulness and service. The work of Christian education in its various phases is thus absolutely necessary for carrying out the will of Christ and for power in the work of the kingdom of God. Jesus promised to lead the hosts through all the ages. He is the Captain of salvation.

17. James, the Brother of Jesus (1 Corinthians 15: 7).

We are simply told by Paul the bare fact that Jesus did appear to his brother James. This was probably the cause of his conversion. We do not know whether Jesus met him in Galilee or Jerusalem, but it was a sacred occasion when these two met. James, like the other brothers, had been unsympathetic with the work of Jesus. It was doubtless a sore trial to Jesus to be thus misunderstood at home. The accession of James to the number of the disciples was of great importance in many ways. He soon attained much influence, as we shall see, by reason of his great abilities and devotion.

18. The Last Commission (Luke 24: 44–49; Acts 1: 3–8).

Luke alone records this appearance to the disciples in Jerusalem just before the ascension. He opened their minds and then opened the Scriptures to them. Then he outlined the promises of the Father, the coming of the Holy Spirit for power and service not many days hence. The charge was laid upon them again to evangelize the world from Jerusalem to the uttermost parts of the earth, when once they have received power from on high for the task.

19. The Last Look (Mark 16: 19f; Luke 24: 50–53; Acts 1: 9–12).

They had seen Jesus now a number of times. They had heard his program for the conquest of the world. They had his promises for power from on high when the Holy Spirit inaugurated the new dispensation. And Jesus was really going to be with them through the Spirit. So he led them out upon Olivet, where they had been often before; where he had sat and foretold his death and the destruction of Jerusalem. He blessed them, and a cloud swept by and he was gone. The disciples kept gazing skyward till two angels spoke in inspiriting tones and reminded them of Christ's promise to come back. To your tents, O Israel, and to your tasks! Back to Jerusalem they went. In the temple they worshiped Jesus with joy and turned their faces to the future, now bright with hope and promise.

TOPICS FOR REVIEW.

1. Importance of the fact of the resurrection of Jesus.
2. Theories of the resurrection of Jesus.
3. Doubt of the disciples.
4. Christ's stay in the tomb.
5. Visits of the women.
6. The ten appearances of Jesus.
7. The appearances in Jerusalem.
8. The appearances in Galilee.
9. The conviction of John.
10. Mary and Jesus.
11. The report of the guards.
12. Cleopas and his companions.
13. Peter and Jesus.
14. The meeting without Thomas.
15. Jesus and Thomas.
16. By the Sea of Galilee.
17. On the mountain in Galilee
18. James and Jesus.
19. The last commission.
20. The ascension.

PART III.

THE APOSTOLIC HISTORY.

CHAPTERS OF PART III.

VIII. Power for the New Start.

IX. The New Witness for Christ.

X. The Campaign for the Gentiles and the Protest of the Judaizers.

XI. Paul's Gospel.

XII. Paul's Long Imprisonment.

XIII. The Last Years of Paul.

XIV. The Teaching of Peter and Jude.

XV. The Priesthood of Christ.

XVI. Final Victory.

CHAPTER VIII.

POWER FOR THE NEW START.

1. The Book of Acts.

This second volume by Luke carries on the story of Jesus and can be termed the Acts of Jesus or the Acts of the Holy Spirit. It is not a full story of the work of all the apostles nor of all the work of any of them. In truth, more than half of the book is devoted to the work of others than the twelve, Stephen and Philip (6, 7, 8) and Barnabas and then of Paul (11 : 19 to end of 28). The point seems to be to show how Christianity gained a foothold in Jerusalem in spite of the opposition of the Sadducees and how Stephen stirred up the Pharisees. Saul scattered the Christians and was himself converted and used to carry the gospel over the Roman empire, even to Rome, though as a prisoner. The book bristles with human interest and is invaluable in connection with the Epistles for the study of the spread of the gospel of Jesus till the book closes with Paul in Rome (A.D. 60-63).

2. The Concert of Prayer (Acts 1: 1–14).

The end was only the beginning. This the disciples came gradually to see. The culmination

of the earthly work of Jesus was the beginning of the task of the followers of Jesus who had regained faith, hope and joy. But they still lacked comprehension of the meaning of all that they had seen and heard, and power to use what they did understand. They had the promise of Jesus that they should receive power from on high when the Holy Spirit should come upon them. They were to wait for the promise of the Father. They felt that Jesus, though ascended to the Father, was still with them. The time was not distant and they all gathered in prayer with great heartiness and unity. There were one hundred and twenty of them (men and women), and the mother of Jesus was there with the brothers also.

3. A New Apostle (Acts 1: 15-26).

During these days of prayer and waiting the disciples took stock of their situation, now that they were to launch upon the titanic task of world evangelization. The great commission had been given to all the believers, primarily as individual Christians, but they were certainly meant to work together in carrying it out. We do not know how much of ecclesiastical organization existed before the great day of Pentecost, when the one hundred and twenty were still assembled. Soon a great local church was a reality in Jerusalem, with deacons and elders besides the apostles. Now the only officers apparently were the apostles and there were only eleven of them. Judas had gone wrong. There was no command from

Jesus to fill the place of Judas, but Peter, resuming his place of leadership, offered a solution of the fate of Judas and proposed that his place be filled by one who was a witness of the work of Jesus from the baptism of John till now. The suggestion met with favor, but it excluded James, the brother of Jesus, who had been unfriendly till recently. The choice by prayer and lot fell on Matthias. He is not heard of more, but may have done well all the same. With the list of the twelve completed they waited.

4. The New Era (Acts 2: 1–40).

The disciples seemed to be conscious that they faced a crisis and were waiting for the outstretched hand, though they did not know how the hand would be manifested. But God's hour came at the feast of Pentecost (or first-fruits), just fifty days since the passover, when Jesus, the real Paschal Lamb, had been offered on the cross for the sin of the world. With the coming of the Holy Spirit the new dispensation opened that is to last till Jesus returns for the end. The supernatural demonstrations (sound of wind, tongues of fire, the speaking in various languages) were merely proof of the coming of the Holy Spirit. These miracles were misunderstood by many. The tongues were understood by one or another of the Jews present from different parts of the world. But it was Peter who now undertook, under the fresh inflow of power from the Holy Spirit, to interpret not only the miracles

and the new day of power, but also the meaning of the life, death and resurrection of Jesus Christ. This was the first formal attempt of that kind, and it remains today a masterpiece. It was not only a powerful exposition of what Joel and David had said, but a pointed and pungent presentation of what the Jews had done to Jesus. The courage of Peter is remarkable right here in Jerusalem, where so recently he had shown such cowardice. He is now indeed a rock, as Jesus had said he would be. He boldly claimed the resurrection of Jesus as a fact with many witnesses to it and asserts the deity of Jesus (both Lord and Christ) whom they had crucified. Luke has probably given only a condensed report of this great address. It had an instant and tremendous effect. The appeal for light gave Peter his opportunity, which he used to explain how men can be saved by repentance toward God. The baptism, like that of John the Baptist, was upon the basis of repentance and forgiveness of sins. He promised the Holy Spirit to all who called upon the name of the Lord, though Peter probably did not yet think of Gentiles being converted and remaining Gentiles. One step at a time.

5. A Picture of Church Life (Acts 2: 41–47).

These verses give a wonderfully vivid description of the first days of activity after the enduement of the Holy Spirit. There were about three thousand that gladly received the word of Peter.

These new converts were all baptized the same day. The one hundred and twenty had suddenly become three thousand. It was not a mere spurt, for they manifested steadfastness in doctrine and fellowship. Teaching followed the church membership. This worthy custom is not always followed today. New members are too often allowed to drift along and then away. It is impossible to have the right sort of church life without intelligent church members, trained in the doctrines of the faith and in the work of the church of Christ. The notes of a happy church were here (unity, instruction, fellowship or partnership, liberality, praise, prayer, gladness, singleness of heart). Small wonder that there was power in that church and the fear of God. It was a perpetual revival.

6. Persecution from the Sadducees (Acts 3: 1—4: 31).

Apparently the disciples had no idea at first of a breach with Judaism. They felt, as Jesus had shown in the Sermon on the Mount and after, that Christianity was the true Judaism and that the current Judaism had departed from the faith in rejecting Jesus as the Messiah. Hence, Peter and John went up as usual to worship in the temple at the hours of prayer. It was thus that Peter was led to see and to heal the lame beggar at the Beautiful gate of the temple. The excited crowd that quickly gathered gave Peter an opportunity to preach Jesus, which he did in another sermon of great force and insight, calling upon the people

of Jerusalem to repent of their sins. This sermon might have caused a repetition of the result of the great pentecostal day but for the sudden arrest of Peter and John by the Sadducees, who had come up in time to hear Peter's attack on the Sanhedrin as the murderers of Jesus and his preaching in Jesus the resurrection from the dead. It was no mere academic doctrine as the Pharisees held, but a real instance in the case of Jesus and with the added charge against the Jewish rulers of defying God. In the attack on Jesus the Pharisees were the first to find fault with his criticism of their ceremonialism and externalism, while the Sadducees were drawn in on political grounds. But now the Sadducees lead the attack against the apostles while the Pharisees hold off for awhile. The Sadducees were evidently indignant at the rapid growth of the new heresy. The church now already numbered five thousand men (as distinct from women, Acts 4: 4). So now Peter and John stood before the very same body of men (the Sanhedrin) that had tried and condemned Jesus, while John went into the court room and Peter timidly stayed outside with the servants, being afraid of being arrested himself. Now the Sanhedrin were amazed at the boldness of Peter and John, whom they recognized as having been seen with Jesus. Peter defied the Sanhedrin and charged them with crucifying Jesus, reaffirmed his claim of the resurrection of Jesus and asserted that eternal life was to be found only in the name of Jesus. It was all quite incredible,

and yet the Sanhedrin found themselves unable to punish their impudence as it deserved because of popular knowledge of the healing of the lame man. Peter scouted their threats and declared his purpose to obey God and not man. So now the issue was joined. The disciples heard their report with awe and flew to the Lord in prayer for courage to do the brave and the true thing. Christianity was face to face with ecclesiastical bigotry.

7. A Social Problem Within the Fold (Acts 4: 32—5: 11).

The presence of persecution made the disciples more consecrated and more effective. They labored with great power and God added great grace. The poor were added in large numbers and were welcomed. Many of the Hellenistic Jews converted at Pentecost had remained. The temple funds were not for the followers of Jesus, now that the Sadducees had declared war upon them. There was probably a sort of boycott of the disciples in business. There was only one thing to do and that was for the disciples who had means to help those without money. It was done gladly and joyfully. Some of them did have property, like Joseph Barnabas of Cyprus. These placed their property at the disposal of the disciples, who used it from time to time as occasion demanded. The social problem was thus solved nobly. But Ananias and Sapphira wished to have the credit for this voluntary liberality without the

sacrifice involved. The penalty was swift and severe upon them both. Was it too severe? Some have said so. But they had lied to the Holy Spirit and Peter acted for God in the matter. At any rate, it was a wholesome lesson and a needed one. The first trouble within the church at Jerusalem was thus over money.

8. Prosperity (Acts 5: 12–16).

The sudden death of Ananias and Sapphira had a solemn effect on all the people. It was clear that the type of communism practiced was voluntary and local. It seems not to have existed outside of Jerusalem and to have been temporary there. The sharp rebuke by the death of the two pretenders made them all hesitate to claim extra piety unless they really possessed it. But the power and prestige of the apostles were at a premium. The insincere were held back but the number of real believers grew with rapid pace. It looks as if for days the apostles took a stand in Solomon's porch in the temple and healed all the sick that came. The crowds were so great that people actually sought to get in Peter's shadow to be healed. God seems to have honored their faith in spite of their superstition. The work of preaching and healing went on together as was true of the work of Jesus.

9. Renewed Persecution (Acts 5: 17–42).

It appears that the Sadducees were a bit slow to arrest the apostles again, but finally they were

so filled with jealousy at the success of the disciples in Jerusalem that they would stand it no longer. The decision to act came like an explosion. The apostles had persistently defied the command not to teach in the name of Jesus. The sequel is very astonishing. The apostles were not in the prison next morning when sent for to come to trial. The council met, but the apostles could not be found. The perplexity of the chief priests as to whereunto this thing would grow was very natural, when someone reported that at that very moment the apostles were actually proclaiming Jesus in the temple. It was like a huge joke on the Sanhedrin, who knew nothing of the angel's visit by night. Luke records the fear of the officers as they brought the apostles to trial. The high priest paid a high compliment to the effectiveness of the work of the apostles: "Ye have filled Jerusalem with your teaching." The disclaimer of responsibility for the death of Jesus, when compared with the eager acceptance of it at the time likewise shows that the Sanhedrin realize that Jesus still has friends among the jeople. They were then bent on carrying their point with Pilate, while now they wish to make a case against the apostles. But Peter, spokesman again before the Sanhedrin, does not hesitate to say: "Whom ye slew, hanging him on a tree." He boldly reasserted the fact of the resurrection of Jesus to the Sadducees and announces Jesus as Prince of life and Saviour from sin. The defense was short

and sharp and cut to the quick. The Sadducees were angry enough to murder Peter on the spot. The result might have been very serious but for the intervention of Gamaliel, the leading Pharisee of the time, who was glad of an opportunity to score a point against the Sadducees. When the apostles were excused for a moment, Gamaliel proceeded to tell the story of Theudas and Judas of Galilee who had run their course and passed away. He advocated the policy of *laissez-faire,* or non-interference on the plea that it would die if let alone unless God were with it. The doctrine of Gamaliel will not do as a working principle always, but it divided the Sanhedrin and the Sadducees were outwitted. The apostles reaped the benefit of this attitude of Gamaliel, who was by no means a Christian. They were beaten and charged again not to preach in the name of Jesus. "They ceased not to teach and to preach Jesus as the Christ," "rejoicing that they were counted worthy to suffer dishonor for the Name." The disciples were safe from death because of a divided Sanhedrin.

10. Jealousy among the Disciples (Acts 6: 1–6).

It grew out of money and the women. The church at Jerusalem had many Grecian (Hellenistic) Jews (of the Dispersion), who imagined that in the distribution of the common fund already raised there was discrimination against the Hellenistic widows in favor of the Aramæan widows (Palestinian Jews). It may have been

all imagination, but, once started, it was hard to stop such talk that grew to murmuring and almost to wrangling. There was material for a pretty quarrel. The apostles acted with great wisdom, expressing a desire to be rid of that part of the work. They requested the whole multitude (church) to select seven men to serve tables in this matter. The men chosen were all Hellenists, whereas the apostles were all Palestinian Jews. Thus the mouths of the Hellenistic Jews were closed on this subject, for the matter was now in their own hands. One of the seven (Nicolaus) was even a proselyte. We probably see here the origin of the office of deacon, though the point is not certain.

11. The Conversion of Sadducees (Acts 6: 7).

The statement that "a great company of priests were obedient to the faith" is significant. The priests were usually Sadducees, who had been so active in arresting the apostles. It is a fine outcome and doubtless embittered the Sadducees all the more.

12. Stephen and the Pharisees (Acts 6: 8—7: 60).

The disciples might have enjoyed a much longer period of comparative safety but for the activity of Stephen, one of the seven chosen to serve tables. He was a man full of the Holy Spirit and became very active in the synagogues of Jerusalem where the Hellenistic Jews worshiped. These Jews disputed with Stephen, but

were no match for him. It is probable that in the Cilician synagogue Stephen was confronted by young Saul of Tarsus, the bright star of Judaism, fresh from the seminary of Gamaliel. But he, too, went down before Stephen. The teaching of Stephen took a turn similar to that of Jesus. The apostles had naturally laid chief emphasis on the fact of the resurrection of Jesus as proof of his Messiahship when taken in connection with his claims and his character and work. This had stirred the hostility of the Sadducees. But Stephen proclaimed in particular the spiritual nature of the worship of God as independent of a place like the temple. He made the heart the place of God's abode with man. The Pharisees recognized that this was the same note struck by Jesus whom they had persecuted to his death. So now the Pharisees take a fresh interest in the attack on the Christians and Gamaliel makes no point against the Pharisees in defense of Stephen. There is a curious parallel between the charge against Stephen and that against Jesus. They even hired false witnesses against him and were determined on his death from the start. The speech of Stephen is a skillful survey of Jewish history in justification of his main point, which he repeats, that God is not dependent on the temple for his worship. Stephen turned the history of the Jews against them. They retorted with rage and the Sanhedrin turned into a mob and stoned him to death. It was illegal, but it was probably a time of transition as to procurators

and, anyhow, confusion existed. The calm spirit of Stephen as he gazed upon the face of Jesus made its impress upon young Saul, who at least now had his revenge.

13. Saul's Vengeance (Acts 8: 1–4).

But the taste of blood whets the appetite for more. Pharisee and Sadducee were now united again and Saul sprang to the front as leader in the first genuine persecution of the Christians as Christians. Only the apostles had heretofore been arrested, but now none were free from persecution. Even women were committed to prison and sentenced to death by the Sanhedrin, which was once more exercising the power of life and death. Saul did not hesitate to enter into private homes to make arrests. He hunted the church like a flock of partridges that fluttered as they flew. Those not caught flew far and wide and told of Jesus as they went. Thus were the lay preachers forced to go out of Jerusalem to carry the good news to Judea, Samaria and the uttermost part of the earth. Too long they had tarried in Jerusalem.

14. The Work of Philip (Acts 8: 5–40).

Another one of the seven comes to the fore, while the apostles seem comparatively inactive, though they at least withstood Saul's attacks in Jerusalem. Philip's great success in Samaria was among a people only half-Jews and thoroughly disliked, and yet Peter and John made no objection, when they came, to the baptism of these Sa-

maritans by Philip which had already taken place. The Samaritans had been circumcised and were technically Jews. But at any rate the gospel was spreading farther from Jerusalem. The case of Simon Magus is typical of impostors in all ages who know their own hollowness and rate other people at their own estimate of themselves. His proposal to buy the gift of the Holy Spirit proves that, though baptized, he was a hypocrite and unsaved. Simony to this day is a sin bearing his name, when one seeks to buy ecclesiastical preferment. The case of the eunuch from Ethiopia reveals the brighter side of Philip's work. He may have been a proselyte, but even so he was hardly a Jew by birth, though evidently interested and a reader of the Septuagint. Christ can save a man of Ethiopia or a man of Samaria. Philip worked also in Philistia. Evidently Christianity is not dead.

15. Peter and Cornelius (Acts 9: 32—10: 48).

This important episode is recorded after the conversion of Saul and after peace came to the church (Acts 9: 31). We shall leave that great event for the next chapter. Peter now felt justified in leaving Jerusalem for awhile. We see him at Lydda and at Joppa. The vision that came to Peter on the housetop of Simon the tanner was a necessary preparation for the work before him in the house of Cornelius, the Roman centurion in Cæsarea. The protest of Peter reveals the strength of his Jewish prejudices and the

difficulties in the way of giving the gospel to the heathen. Peter evidently as yet had supposed that the heathen would become Jews as well as Christians. The two men had to be prepared for each other (Peter and Cornelius). Even so Peter showed embarrassment when he violated his Jewish customs and entered the house of Cornelius. However, he preached the free gospel of grace to Cornelius and his household, which God greatly honored, and Peter had the converts baptized. Here was in fact a Roman church. Peter had crossed the Rubicon. The Spirit of God came in such power on these Gentiles that it was like a Gentile Pentecost.

16. The Protest of the Pharisaic Christians in Jerusalem (Acts 11: 1–18).

It was inevitable. The Pharisees had persecuted Jesus and Stephen. Those now Christians were still Pharisees and had no idea of being aught else. Hence, this party, for now we see parties in the Jerusalem church, made public protest to Peter against his conduct in Cæsarea. The first case of church discipline, for Ananias and Sapphira were simply struck dead, was that of Peter at the hands of the reactionary anti-missionary (Hardshell) element in the church in Jerusalem for preaching the gospel to the heathen and eating in Cornelius' house. Peter admitted the charge and recounted God's dealings to show that it was the will and work of God. He appealed to the six brethren as witnesses of his

words. The Pharisaic party submitted for the moment, but there was trouble ahead.

17. The Hand of the State (Acts 12: 1–24).

Herod Agrippa I is king of all Palestine A.D. 42-44, and while at Jerusalem killed James, the brother of John, with the sword. Anxious to please the Jews, he arrested Peter and placed him in prison. Now the civil power is used against the apostles for the first time. The Pharisees and Sadducees finally made Pilate do their bidding against Jesus. So now it is true of Herod Agrippa I. It was a crucial moment for the disciples, and they met in the house of Mary, the mother of John Mark, for prayer. God heard them and set Peter free by an angel's visit, and Peter seems soon to have left Jerusalem for a place of safety. James, the brother of Jesus, is now the leader in Jerusalem. The death of Herod came as a punishment from God and a blessing to the Christians. (See Acts 12: 23f.)

18. The Epistle of James.

There is a great deal of dispute as to the date of this Epistle, written by the brother of Jesus, who had become leader in Jerusalem. It is argued that James wrote in reply to Paul's doctrine of salvation by grace and taught salvation by works. But James taught salvation by true faith that was proved by works (James 2: 18). This is the position of John the Baptist, of Jesus, of Peter,

of John, and of Paul himself. Paul may have had in mind a perversion of James' insistence on works as proof of faith. It does not seem likely that James knew of Paul's teaching when he wrote. The atmosphere of the Epistle is early. It was probably written before the Jerusalem conference with no reference to the Judaizing controversy. The Epistle is a wonderfully clear and able discussion of real religion. James was a thorough Jew and the book is very much like one of the Old Testament prophecies glorified with Christianity. James shows knowledge of the teachings of Jesus whom he worships as Lord. James wrote to the Christian Jews of the Eastern Dispersion. His position at Jerusalem gave him the ear of these believers. He probably wrote about A.D. 48.

TOPICS FOR REVIEW.

1. Prayer.
2. Matthias.
3. The baptism of the Holy Spirit.
4. The Sadducaic persecution.
5. Christian socialism.
6. Class jealousy in church.
7. Stephen.
8. Pharisaic persecution.
9. Saul as persecutor.
10. Philip.
11. Simon Magus.
12. The eunuch of Ethiopia.
13. Cornelius.
14. The work of Peter with the heathen.
15. The Gentile Pentecost.
16. The Pharisaic element in Christianity.
17. Civil power and Christianity.
18. The Epistle of James.

CHAPTER IX.

THE NEW WITNESS FOR CHRIST.

We can here only sketch the career of Saul up to Acts 12: 25—just before he entered upon his first mission campaign. The work of this great apostle to the Gentiles covers a large part of the apostolic period, and has to be discussed in various chapters from several angles. No attempt is here made to piece together the items known about Saul's youth and training, for which one must consult the various books on Paul.

1. The Breath of Slaughter (Acts 9: 1f; 22: 3–5; 26: 4–11; Galatians 1: 13f).

Paul tells us enough himself in his speeches and letters for us to know the broad outline of the young man who meets us at the stoning of Stephen (Acts 7: 58f), who carried on a systematic and extremely successful persecution against the Christians in Jerusalem (Acts 8: 1-4), and who now starts towards Damascus to finish his task (Acts 9: 1f). We know that he was born in Tarsus and was a Pharisee, the son of a Pharisee. Though a Hellenistic Jew, he was not a Hellenizer, but of Aramæan ancestry. He belonged to the tribe of Benjamin and was proud

of his lineage and loyal to the traditions of his house. He was born a Roman citizen and studied under Gamaliel in Jerusalem. The life of Tarsus and Jerusalem blended in him in a way. Though a thorough Jew, he yet had a cosmopolitan outlook and had some contact with the culture of the world. But in spirit he was a Pharisee of the most straitest sect. He was very much aroused against the Christian movement as endangering the future of Pharisaism. We do not know whether he ever saw and heard Jesus before his crucifixion or not. On the whole, perhaps we have to think that he did not. But, at any rate, he was keenly alive to the issues presented by the preaching of Stephen. He at once becomes the leader in the great movement to stamp out Christianity. The death of Jesus had made the situation worse than ever from the Jewish standpoint, for the pestiferous heresy had taken root in Jerusalem instead of Galilee. The Sadducees had failed miserably in their attempt to crush the sect of the Nazarenes. It was now the turn of the Pharisees with Saul as the leader. He had developed remarkable capacity for leadership and efficiency. The old leaders in Judaism at once stepped aside and gave this brilliant young man the right of way. He was probably already a member of the Sanhedrin, as he speaks of his vote in the body (Acts 26: 10). He had certainly scattered the Jerusalem Christians far and wide. Some had been slain and yet Saul was not satisfied. "But Saul, yet breathing threatening and

slaughter against the disciples of the Lord, went unto the high priest and asked of him letters to Damascus." The very breath of Saul had come to be the death of the disciples. This he inhaled and exhaled. He was not sure that there were any disciples in Damascus, but he wished to go and see. This authority of the Sanhedrin over Jews outside of Palestine is somewhat like the power of the Pope over Roman Catholics everywhere. Christianity is termed "the Way," and Saul was after women as well as men. He has buried his scruples in the lust for blood for the glory of Pharisaism.

2. Stopped by Jesus. (Acts 9: 4–9; 22: 6–11; 26: 12–19; 1 Corinthans 15: 8–10; Galatians 1: 15f).

It was the last thing in Saul's thoughts, for he started to Damascus as a conqueror and the hero of a triumphant Pharisaism. True, there had been moments when doubt had crossed his mind. The death of Stephen made its mark upon him. Some of the women, as they died, seemed also to be looking at the face of Christ. But Saul had drowned these broodings in more slaughter. Every phrase in the narrative of Luke and in Paul's Epistles has been scrutinized with the greatest care, for the conversion of this man marks one of the turning points in history, and forms one of the chief bulwarks of the historical foundation of Christianity. The Epistles of Paul bear direct and explicit witness to the fact that Jesus appeared to him on the road to Damascus in the

same fashion as he appeared to Peter and the rest. The details are given by Luke in three places with minor variations that do not affect the main point, which agrees with Paul's own statement. The fact that Luke gives Paul's two addresses in chapters 22 and 26, in addition to his own account in chapter 9, shows his estimate of the importance of the event. Luke probably heard both of these speeches of Paul and could have made notes on them. All sorts of theories have been advanced to explain away the inevitable meaning of the whole story that Saul saw the risen Jesus and heard his voice. No epileptic fit, no sunstroke, no swoon, no flash of lightning can explain what occurred. The career of Saul as persecutor is stopped, and at once. No possible motive for a voluntary change on Saul's part can be imagined. He was seized upon by Jesus, to whom he surrendered on the spot, and his whole life turned about in exactly the opposite direction. It is an epoch in the history of Christianity.

3. Baptized by Ananias (Acts 9: 10–19; 22: 12–16).

In the vision Jesus had told Saul to go to Damascus where it would be told him what he must do. In his blindness he went on, led by the hand of one of his companions. He could not see for the glory of that light which he had seen. At the house of Judas he prayed and waited. God had to prepare a man to minister to Saul, for all the Christians in Damascus were afraid of him.

Ananias made protest to Jesus, who appeared to him in a vision, before he was willing to go (cf. Peter and Cornelius). At the hands of Ananias Saul had his eyes opened, receiving the gift of the Holy Spirit. Ananias told him of the mission assigned him, and baptized him. "For thou shalt be a witness for him unto all men of what thou hast seen and heard" (Acts 22: 15). He was appointed by Jesus as minister and witness, both of what he had seen and what he would see when Jesus would appear to him in the future (Acts 26: 16), an apostle on a par with the twelve appointed directly by Jesus himself while on earth (Galatians 1: 12). So Saul was qualified for his great mission and tarried in Damascus a few days with the disciples who had to get used to seeing him in his new role. The wolf had suddenly become a lamb.

4. Preaching Jesus in Damascus (Acts 9: 20–22; 26: 20a).

He soon began to preach in Damascus. "He proclaimed Jesus, that he is the Son of God" (Acts 9: 20). This he knew by experience as the basis of his new theology and this remained to the end the cardinal tenet with Paul. Jesus was the Messiah, the Son of God. Everything else in his theology and philosophy had to be readjusted to that proposition. The people who heard Saul were amazed at his sudden change of base, but he grew in power and confounded the Jews. Christianity had now a witness superior

in mental endowments and scholastic training to any of the twelve; had won, in fact, the chief exponent of Pharisaism who has now become a champion of Christ.

5. Turning to Arabia (Galatians 1: 16f).

Saul faced a crisis. He must either go back to Jerusalem where he now had no friends at all, go on here at Damascus where he was an object of suspicion, or seek a new environment. He decided on the last plan and retired to Arabia. He may even have gone as far as Mt. Sinai, and there in the shadow of the rocks where Moses found God's message Saul may have reflected on the new turn in his affairs. He had plenty to think about. Much in his Pharisaism was true, but he had to change completely his old theory of a political Messiah and a political kingdom, for Jesus was dead and risen and no such kingdom was now possible. Besides, Jesus had appointed Saul apostle to the Gentiles. What place in this new kingdom was there for Gentiles? Peter faced that problem at Cæsarea as Paul did in Arabia. Saul conferred not with flesh and blood. He knew Pharisaism, the Jewish apocalyptic teaching, and the main outlines of Christianity. Just now he wished communion with Jesus and reflection more than anything else. He must have time to put his theological house in order before he undertook to tear down what he had so lately sought to build up. Saul was not idle in Arabia, we may be sure, but preached Jesus as occasion offered.

6. In Damascus Again (Acts 9: 23–25; Galatians 1: 17; 2 Corinthians 11: 32f).

Saul wished to come back to Damascus again to show the brethren where he had been recognized as a disciple of Jesus and where he had first preached that he was faithful to his new profession. He came back after a year or so in Arabia with a firmer grip than before on his fundamental contention that Jesus was the Messiah, the Son of God (both God and man). This he set forth with so much energy that the Jews planned to kill him. Thus early was Saul given a taste of the same medicine that he had so often given to the disciples in Jerusalem. The Jews watched the gates by day and night, and even enlisted the help of Aretas, the king (2 Corinthians 11: 32), who at this time had charge of Damascus. The plot leaked out and the disciples of Saul (showing that Saul had won some to Jesus in Damascus) arranged for his escape. It was a somewhat humiliating departure through a hole in the wall in a basket at night, but it was successful at any rate. This was the first of many narrow escapes in store for Saul.

7. In Jerusalem with the Disciples (Acts 9: 26–29; 22: 17–21; 26: 20; Galatians 1: 18f).

Whither should Saul now go? Sooner or later he must go to Jerusalem, not that he felt the need of any ecclesiastical authority or endorsement from the twelve, but it was only common courtesy to go to see Peter and the rest and see how they

would look upon his ministry. It would seem as if Saul's conversion was not known in Christian circles in Jerusalem, or at least not believed, though he had been gone some three years (in round numbers). At any rate, when he appeared in Jerusalem he met with a very cold reception from the disciples, who still regarded him as the persecutor, while the Sanhedrin considered him a turncoat and a renegade. It was only after Barnabas had the courage to take Saul's side that the disciples opened their hearts to Saul. Then Saul and Cephas had a good time together. He saw also James, the Lord's brother, and preached in the Hellenistic synagogues with such power that the Jews plotted to kill him. Saul was now willing to be a martyr in Jerusalem, as Stephen had been, whose blood he had helped to shed. It is interesting to note how Saul has come to take the same theological position as Stephen, and to be his real successor. Jesus had to appear to Saul in a trance and bid him depart before he was willing to go. He was to go far hence unto the Gentiles. The brethren came with Saul down to Cæsarea and he was gone. No longer was he the hero of the Pharisees. Not yet is he the trusted apostle among the disciples. But Jesus loved him. This he knew.

8. Back in Tarsus and Cilicia (Acts 9: 30; Galatians 1: 21–23).

One can very well imagine the feelings of Saul as he returned to Tarsus. If his father and

mother were living, what would they think of their brilliant son, now that he is a follower of Jesus, the despised Nazarene? He had been educated for a rabbi and now he is only a Christian preacher. And what would Saul's old companions in Tarsus think of his new experience? We do not know specifically that Saul preached in Tarsus, but we do know that he was busy in Syria and Cilicia. He was apparently all alone in this great region, but he preached Jesus and with such success that the news of it spread to the churches of Judea, who glorified God in Paul. These years in the Roman provinces of Syria and Cilicia were by no means idle years. He was already far hence among the Gentiles from the standpoint of Jerusalem and Jewish Christianity, though at home when in Tarsus, the city of his birth. But Saul did not wait for a formal movement on the part of Jewish Christians to send him to the Gentiles. He plunged right to work among the Gentiles, supported himself and laid the foundation for a great work. For later churches were there which he strengthened (Acts 15: 41). Tarsus was his base of operations, but he worked through all the region round about.

9. With Barnabas in Antioch (Acts 11: 19–29; 12: 25).

In a sense, Saul was responsible for the preaching of the gospel to the Greeks in Antioch, for he had scattered the men of Cyprus and Cyrene, who came as far as Antioch and who ventured to preach the goods news to Greeks, as Peter had

done to the Roman Cornelius and his household at Cæsarea. The news of this new departure came to Jerusalem and Barnabas was sent to make investigation. He came and, being a good man and full of the Holy Spirit and of faith, he remained without going back to report. He probably knew of the experience of Peter. The work grew and Barnabas needed help. He knew who was the man and he was near. Tarsus was not far from Antioch. Barnabas believed in Saul and had watched his work at Tarsus. So he brought him to Antioch. The two men of opportunity joined hands. A glorious year of ingathering and of growth followed. There was now a great Greek church in Antioch surrounded by the smaller churches established by Saul already. Antioch was the center of the Greek Christian life. The name Christian, given here for the first time, was in the nature of a nick-name. The disciples in Antioch were not Jews and so had to have a name of their own. They were the followers of Christ. The wisdom of Barnabas and Saul is seen in the visit to Jerusalem with a handsome contribution to the poor saints in Jerusalem. Barnabas had himself been a generous contributor to the fund there and he knew the need for help. Besides, it was now a time of famine. This gift from the Greek Christians would show their sincerity and would be far better than argument about the conversion of the Gentiles. The Pharisaic party at Jerusalem had agreed to what took place in Cæsarea. They could not consistently

object to a similar work of grace in Antioch. The visit was well received by the elders in Jerusalem, who are now mentioned for the first time. They correspond to pastors or bishops of a later period. On the return of Barnabas and Saul to Antioch they took along John Mark. The apostles seem to have been missed by Barnabas and Saul. Perhaps they went up just after the death of James and the arrest and release of Peter.

TOPICS FOR REVIEW.

1. The ancestry of Saul.
2. Tarsus.
3. Education of Saul.
4. Saul and Stephen.
5. Damascus.
6. Saul and the Sanhedrin.
7. Conversion of Saul.
8. Ananias.
9. Saul in Arabia.
10. Saul's new standpoint.
11. Saul in Damascus.
12. Saul in Jerusalem with Barnabas and Peter.
13. Saul's call as an apostle.
14. Saul in Tarsus.
15. Saul in Antioch.
16. The work of Peter.
17. The work of Barnabas.

CHAPTER X.

THE CAMPAIGN FOR THE GENTILES AND THE PROTEST OF THE JUDAIZERS.

THE material is so rich for this period that one must make selection and use great condensation. In the first and second missionary journeys, Paul covered new ground, while in the third, in the main, he merely revisited and reworked the old fields. This chapter will, therefore, embrace the first two campaigns, while the third is reserved for the next chapter.

1. The First Great Tour (Acts 13, 14).

(a) The Slow Steps Forward (Acts 1–12).

The Great Commission included all nations. At the great Pentecost Jews from many nations were converted. The persecution of Saul had scattered the disciples far and wide. Samaria and Philistia were reached. Finally Romans at Cæsarea and Greeks at Antioch were converted and not circumcised, in spite of the objections of the Pharisaic element in Jerusalem. Saul had been busy in Cilicia before Antioch.. What next? It is probably A.D. 47.

The small size of this map makes it difficult to show the Province of Galatia (old Galatia, Paphlagonia, part of Pontus, part of Lycaonia, part of Phrygia).

(b) The Impulse from the Holy Spirit (Acts 13: 1, 2).

There were prophets and teachers in the church at Antioch, while there were the twelve apostles in the church in Jerusalem. But the specific message to enter upon a general campaign among the Gentiles came to the prophets in Antioch. The Great Commission of Jesus was given to the five hundred in Galilee, including the eleven apostles, but they had not carried out that commission. So now the Holy Spirit spoke to men in Antioch, in a new environment, free from Jewish exclusiveness. The message was heard and obeyed. It does not appear that the church in Antioch took any formal action in the matter. They did, however, approve the campaign under the command of the Holy Spirit and prayed for the new missionaries and wished them well. Such hearty approval was not possible at Jerusalem, because of the Pharisaic element (Acts 11: 1f) there. The church at Antioch did not finance the enterprise.

(c) The Mission Band (Acts 13: 2–5).

The Holy Spirit named Barnabas and Saul and in this order. Barnabas was the older and the more experienced and had invited Saul to come to Antioch. Saul had been called by Jesus the chosen vessel for this very task, but none the less he must wait for the development of events, and Saul knew how to help as well as how to lead. The selection of John Mark, a cousin of Barnabas, was probably due to Barnabas. He was

merely "attendant" and was not named by the Holy Spirit in the call. But it is a noble band, these three, as they start upon the first formal evangelistic campaign on an extended scale among the Gentiles. Barnabas is from Cyprus, Saul from Tarsus, and John Mark from Jerusalem. Not a single one of the twelve is in the number.

(d) The Course Pursued (Acts 13: 4—14: 25).

The choice of Cyprus was obvious. It was near, was the home of Barnabas, was also the abode of some Jews and Christians who would serve as a starting point. The details of the work are given by Luke with varying fullness. In Cyprus the opposition of Elymas Bar-Jesus, the Jewish sorcerer, to the conversion of Sergius Paulus, the proconsul at Paphos, brought Paul to the front as he fiercely denounced the oily and wily soothsayer. Henceforth Luke uses Paul instead of Saul, as Paul does always in his Epistles. Probably both names were given him at birth, Saulus Paulus, one Jewish and the other Roman. From this point on it was "Paul and his company," "Paul and Barnabas," but there was no sign of jealousy on the part of Barnabas at this leadership of his colleague. The desertion of John Mark at Perga in Pamphylia was a sad display of inconstancy. He went home to Jerusalem because unwilling to face the perils of rivers and perils of robbers upon the high plateau of Pisidia and Lycaonia, whither Paul and Barnabas were

bent on going. At Antioch in Pisidia Paul preached a sermon of great power in the Jewish synagogue, the outline of which Luke gives us. This is the first full outline of a sermon by Paul that is preserved for us, and it is very interesting in showing how he lays down the main items of his theology as seen in his Epistles, such as the Messiahship of Jesus, his atoning death, his resurrection from the dead, remission of sin through Jesus, justification by faith and not by the law of Moses. This message met a hearty response from many of the Jews and the devout proselytes present. In fact, Paul had succeeded entirely too well, and the next Sabbath the Jewish leaders interrupted Paul, who turned to the Gentiles. But the Jews managed to arouse the chief men of the city and the pious women against Paul and Barnabas. They moved on to Iconium and Lystra where the story was repeated. The Jews came on from Antioch in Pisidia and stirred up the multitude against the missionaries. Modern missionaries have met like experiences. At Lystra Paul came near to death at the hands of the fickle mob who had first taken him to be a god. In Pisidia and Lycaonia Paul and Barnabas were in the southern part of the province of Galatia. The limit of the tour was Derbe, where Paul and Barnabas retraced their steps in order to establish the churches and equip them with officers.

(e) The Reception at Antioch in Syria (Acts 14: 26–28).

It was a joyful welcome on the return of the missionaries to the home church. The outstanding thing was that the door of faith for the Gentiles stood wide open. Should they keep it open?

2. The Demand of the Judaizers (Acts 15: 1f).

The news spread to Jerusalem, and the Pharisaic element that had brought Peter before the church decided to go up to Antioch and lay down the law to Paul and Barnabas. They said bluntly to the Greek Christians: "Except ye be circumcised after the custom of Moses, ye cannot be saved." It was all very disconcerting to the Gentile converts who had followed Barnabas and Paul in simple trust to have these brethren come from Jerusalem, the mother church, and speak so dogmatically to the effect that the work of Barnabas and Paul was all wrong. It was a most serious crisis. To agree to this demand would be to make Christianity merely a branch of Pharisaism and to impose the law of Moses on the Gentile world. Paul and Barnabas had long ago thought this whole matter through and were ready to defend their position. They did so promptly and effectively. The Judaizers failed to shake Paul and Barnabas and the church at Antioch was loyal to Gentile freedom.

3. The Decision at Jerusalem (Acts 15: 2–35; Galatians 2: 1–10).

One cannot say that Paul agreed to go to Jerusalem to find out what to believe on this subject. He had made up his mind on the point of Gentile liberty from Jewish ceremonialism. But there was great wisdom in going. It was important that Jerusalem and Antioch should see alike on this question. There was no reason to think that the apostles took the narrow view of the Judaizers. Peter himself had already been the victim of their attack on this very point, but it was eminently wise to see these face to face before matters had gone further. Some scholars do not place the public conference in Acts 15 and the private interview in Galatians 2: 1-10 at the same visit, but, all things considered, it is probable that we have simply different aspects of the same visit, A.D. 49 or 50. Paul is interested in Galatians to show his independence of the apostles in Jerusalem and mentions the conference to show how they agreed with him in spite of the compromising spirit of some of the timid brethren who wished Titus circumcised to satisfy the Judaizers, whom Paul terms "false brethren." There was evidently some heat, and Paul felt keenly the issue at stake, but he and the leaders (James, Peter and John) saw eye to eye and agreed on a division of work in broad outline. There were probably two public meetings with the private conference coming in between Acts 15: 5 and 6. At the second public meeting the

whole matter was discussed openly and at length by all sides. Peter took strong ground for Paul, as did James, who presided. Peter showed how the Jews themselves had to believe in order to be saved, and James showed how Amos had prophesied the salvation of the Gentiles. The conference voted unanimously for Paul and Barnabas and sent a letter, probably written by James, up to Antioch by Judas and Silas. The freedom of the Gentiles from the ceremonial law was guaranteed. They were asked to abstain from idolatry, murder and fornication (Gentile vices) and to respect Jewish sensibility about things strangled and meats offered to idols. This they would readily do. Paul won a clear victory and there was great rejoicing at Antioch.

4. The Weakness of Peter and Barnabas at Antioch (Galatians 2: 11–21).

We do not know the precise date of this visit of Peter to Antioch, whether before the second mission tour, as is likely, or afterward. But Peter entered into full fellowship with the Gentile Christians in social as well as church life. The Jerusalem conference had not passed on the subject of social relations between Jewish and Gentile Christians, and the Judaizers, who had been so completely vanquished by Paul in Jerusalem, were probably glad of a fresh excuse for reopening the controversy. So, when some of them came up to Antioch, they claimed to come from James, though James had flatly disclaimed

responsibility for their former visit (Acts 15: 24). It is not likely that James had sent such a committee to investigate Peter's conduct with the Gentile Christians, though probably Peter had gone further in the matter of social equality than James himself would have done. But the threat had its effect on Peter, "fearing them that were of the circumcision." It was a plain case of cowardice on Peter's part, not of change of conviction. He had been arraigned before the church at Jerusalem once before on this very charge (Acts 11: 1f). It was a lapse of courage, such as he had suffered at the time of his denials of Christ. Even Barnabas was led away by the dissimulation of Peter and the other Jewish Christians at Antioch. It cut Paul to the quick and, standing alone for Gentile liberty, he denounced Peter to his face in the presence of all as acting like a Judaizer and playing the hypocrite. Certainly Paul did not regard Peter as the pope! Peter and Barnabas were won back to Paul's side. It was a hard thing to do, but better far to have spoken strongly than to have kept still and lost all that had been won.

5. The Second Great Tour (Acts 15: 36—18: 22).

(a) The Dispute Over John Mark (Acts 15: 36–40).

Paul's suggestion to return to see how the churches fared led Barnabas to propose that they take Mark again. It was a sharp disagreement, as Paul would have none of it. There was much

The small size of this map makes it difficult to show the Province of Galatia (old Galatia, Paphlagonia, part of Pontus, part of Lycaonia, part of Phrygia).

to be said on both sides, and they agreed to disagree, as people usually have to do in such matters. Paul wished no more experiments with a quitter and Barnabas wanted Mark to have another chance. So Barnabas left for Cyprus with Mark and Luke drops the narrative of his career. Paul took Silas in place of Barnabas and they left with the good-will of the church at Antioch.

(b) Syria and Cilicia (Acts 15: 41).

Paul visited the churches that he had established before coming to Antioch to help Barnabas and confirmed them.

(c) Lycaonia (Acts 16: 1–5).

Paul came through the Cilician gates over the Taurus mountains and struck Derbe first and then Lystra. At Lystra he found Timothy, a son in the gospel of the first tour, who was already an active worker with a good reputation. Paul wanted him in lieu of Mark, but he was half-Jew and half-Greek and would be the occasion of constant irritation with the Jewish Christians. There was no principle at stake as in the case of Titus, and so Paul had Timothy circumcised. Paul carried the Jerusalem decrees with him to assure the Gentile churches of their liberty.

(d) Phrygia and Galatia (Acts 16: 6).

Luke makes no mention of Iconium in Pisidia, save that Timothy was highly esteemed there. Paul wished to push on westward to Ephesus

in Asia, but the Holy Spirit forbade him. Hence, Paul turned to the north through southeastern Phrygia and western Galatia. This is the natural meaning of the language, though Paul is already in the province of Galatia, which included the old Galatia, Lycaonia, Pisidia, and part of Phrygia. Hence, Galatia, like Phrygia and Lycaonia, could be used in the narrower sense of the old Galatia to the north. Scholars are not agreed about this point, some holding that Paul never entered this old Galatia at all, but the text of Luke in Acts 16: 6 seems clear at any rate. It would still be an open question to whom Paul addressed his Epistle to the Galatians. If he wrote to the north Galatian churches, he meant to go on without stopping, but an infirmity (illness?) of the flesh led to his enforced residence (Galatians 4: 13). Possibly Luke may have saved his life at this time.

(e) Troas (Acts 16: 7–10).

At any rate, Luke was at Troas on the coast in Mysia (part of the province of Asia). Forbidden to go farther north into Bithynia, as he had been prevented from going west into Asia, Paul split the difference and went northwest to Troas (really in Asia, after all). He would not go back nor go east to Babylonia. The call to Macedonia that came by vision at Troas brought Paul to a fresh crisis in his ministry. He faced the problem of going to Europe, he an Asiatic Jew. He was near where Alexander the Great

had landed when he came from Macedonia to conquer Asia.

(f) Philippi (Acts 16: 11–40).

We do not know whether Luke's home was in Philippi or not. There is some argument for Antioch. But he was apparently a Greek Christian and he remained at Philippi till the close of the third mission tour. We can tell his presence by his use of "we" and "us." Philippi, named in honor of Philip, the father of Alexander the Great, was a Roman military outpost (colony). Few Jews were here, as it was not a commercial center, though Lydia had a good trade in purple cloth, for which Thyatira, her home city, was famous. It was a very unpropitious beginning that Paul had in Europe, a small place of prayer (sometimes used of synagogues) several miles out of the city by the river side (for convenience of the Jewish ablutions). But Paul touched the life of Philippi from this place through Lydia and her household. While at this work he cured the poor girl under the spell of an evil spirit, who was exploited for gain by a group of masters. It is curious how sensitive the pocket is to any infringement. The masters of the girl posed as champions of Roman regularity against Jewish customs in such a way as to deceive the magistrates and the populace. It was an old trick that has often succeeded and was used repeatedly against Paul. Only the intervention of God that night saved Paul and Silas from death, even

though Paul was a Roman citizen as well as a Jew. The clamor had not allowed him to claim his rights in this matter. But the earthquake and the conversion of the jailer led the magistrates to wish to hush the matter up by the release of Paul and Silas. Then Paul asserted his rights and brought the magistrates to their knees in fear of their own necks for mistreating a Roman citizen. The dignified departure of Paul and Silas left Luke and Timothy behind in Philippi.

(g) Thessalonica (Acts 17: 1–9).

This flourishing city by the sea, the metropolis of Macedonia, still exists as Saloniki and had plenty of Jews. Paul took advantage of the synagogue to reach Jews and devout Greeks who attended worship there. This group of pious Gentiles were the connecting link between the Jews and the Gentiles everywhere. Paul had all too great success here at Thessalonica. In Philippi Roman business men, as they called themselves, raised the hue and cry against Paul. In Thessalonica, as in Antioch in Pisidia, the Jewish rabbis led the attack. At Antioch they got hold of the leading men and women of the city and possibly had Paul ordered by the magistrates out of town. Here at Thessalonica they had to employ a lot of "bums," lewd fellows of the baser sort, and thus raised a big stir in the city, and with that pretext seized Jason, Paul's host, and others, since they could not find Paul. They accused Paul of preaching sedition and setting up a rival king to

Cæsar. Jason had to give legal security. Hence, Paul left town, to keep Jason out of trouble. In 1 Thessalonians 1-3, Paul tells a good deal about his work in Thessalonica. He probably stayed more than three weeks.

(h) Beroea (Acts 17: 10–14).

The story is much the same in Berœa, save that the Jews had a singular open-mindedness and searched the Scriptures to see if Paul's interpretation was correct. But for the arrival of Jewish meddlers from Thessalonica a tremendous work would have been done. As it was, many believed. Timothy has now come from Philippi, and with Silas, remained in Berœa, while Paul hurried away from the Jewish rabbis, who gave him no rest.

(i) Athens (Acts 17: 15–34).

Some of the brethren went with Paul to Athens and bore back an earnest request from Paul for Timothy and Silas to come on with all speed. Timothy seems to have come on finally (1 Thessalonians 3: 1-6), and to have been sent back to Thessalonica because of trouble among the disciples there. But at first Paul's spirit was exceedingly restless in Athens. This seat of culture was given over to idolatry and the beauty of art at every turn smote Paul's heart as he saw the superstitions. But Paul was not idle in Athens. He spoke to the Jews in the synagogue on the Sabbath and mingled with the crowds in

the agora or market place during the week. The Epicureans and Stoics ridiculed his teaching and misunderstood him utterly, but some were polite and curious enough to wish to hear him further. So on Mars' Hill Paul expounded to a curious crowd the nature of the true God and the hope of eternal life in Jesus Christ. As soon as he touched on the doctrine of the resurrection, they grew tired and excused themselves, while some even mocked. So, though it was a great sermon, the results were not brilliant in Athens.

(j) Corinth (Acts 18: 1–17).

In 1 Corinthians 2: 1-5 Paul tells us his frame of mind as he went on to Corinth. He would stick to the gospel in spite of the treatment at Athens. Corinth was a comparatively new city (rebuilt by Julius Cæsar), the capital of Achaia, and was eager for all the show of knowledge and art. They affected philosophy and religion, but were rich and corrupt. The very term, to "Corinthianize," meant to be immoral. But, at any rate, the tone of supercilious intellectual pride was absent. They could be reached whether they liked Paul's simplicity of style or not. Paul was fortunate at Corinth in finding Aquila and Priscilla as co-workers and helpers. Whether they were already Christians we do not know. The trouble in Rome, which led to the expulsion of the Jews by Claudius, was over one "Chrestus" (perhaps Claristus). But it was the coming of Silas and Timothy from Thessalonica with good things

from there and from Philippi that enabled Paul to devote himself with concentration to preaching. The effect was instantaneous. Here, again, the jealousy of the Jewish leaders proved the power of Paul's ministry. They refused the further use of the synagogue for such a Christian propaganda. Matters did not improve when Paul moved to the next door and actually captured Crispus, the ruler of the synagogue. Paul evidently contemplated leaving before matters became too serious, for Jesus had to warn him by vision to stay. The rage of the Jews found relief in bringing Paul before Gallio, brother of Seneca, the new proconsul, who refused to interfere, and thus gave Christianity legal standing in Roman law as a form of Judaism. It was probably the Jews who beat Sosthenes for not getting Paul punished. Paul remained in Corinth about two years, probably A.D. 51-52.

(k) The Epistles to Thessalonica.

The coming of Silas and Timothy to Corinth with news about the excitement in Thessalonica over the second coming of Christ induced Paul to write them a letter during this stay at Corinth (A.D. 51-52). Paul had been misunderstood and made to say that Jesus was going to return while they were alive. This he had not said, but simply that they must be ready, for Jesus might come at any time. Some had gone to the extreme of stopping all work because of their belief on the subject. So Paul wrote with great warmth and

tenderness and explained what he did mean. Soon he wrote again a second letter, as some still misunderstood. Some think that this second letter was addressed to a Jewish church in Thessalonica.

(l) Ephesus (Acts 18: 18–21).

Timothy and Silas apparently remained in Corinth or went back to Macedonia, for only Aquila and Priscilla went with Paul to Ephesus. These remained there while Paul went to Jerusalem with the hope of returning later, as he did.

(m) Caesarea and Jerusalem (Acts 18: 22).

It is not clear whether Paul went up to Jerusalem or not, though that is the probable meaning of the language. If so, we know nothing of what took place. Perhaps the apostles were all away.

(n) Antioch (Acts 18: 22).

So Paul is once more back in Antioch. It is probably A.D. 53. Did he see Barnabas? At any rate, he had friends in plenty here who would gladly hear the wonderful story of this great tour.

6. Where are the Judaizers?

We shall see in the next chapter that they were busy following Paul's trail and unsettling his converts. They were especially active in Galatia and Achaia. So Paul had to fight Jew and Gentile in front and Judaizer behind.

TOPICS FOR REVIEW.

1. Opening the door for the Gentiles.
2. The churches in Antioch and Jerusalem.
3. The call to be a missionary.
4. John Mark.
5. Cyprus.
6. Sergius Paulus.
7. Perga in Pamphylia.
8. Antioch in Pisidia.
9. Lystra and Derbe in Lycaonia.
10. Paul's leadership.
11. The Judaizers.
12. The Jerusalem conference.
13. Paul and the twelve.
14. Peter's weakness at Antioch.
15. Paul's dispute with Barnabas.
16. Paul's companions on the second tour.
17. Galatia.
18. The call to Macedonia.
19. Philippi.
20. Thessalonica.
21. Berœa.
22. Athens.
23. Corinth.
24. Epistles to Thessalonica.

CHAPTER XI.

PAUL'S GOSPEL.

1. Building Up the Churches.

DURING the third great tour (probably A.D. 53-57 or 54-58) Paul in the main re-visited his former fields of work. The stay of three years in Ephesus was chiefly new work, though he had visited Ephesus before. The trip to Illyricum was also new. Paul here appears as the missionary statesman with his hand upon the work at every point and planning to win the Roman empire to Christ.

2. Teacher of the Churches.

During these years Paul wrote the great doctrinal Epistles (1 Corinthians, 2 Corinthians, Galatians, Romans). There is a possibility that Galatians was written earlier, but the probable order is as above. These Epistles constitute Paul's gospel in the truest sense (Romans 2: 16). The persistent efforts of the Judaizers to impose Judaism upon Paul's Gentile converts compelled him to interpret the gospel in terms of grace and freedom. His work at Ephesus was of great value, but these Epistles were far more so. There

The small size of this map makes it difficult to show the Province of Galatia (old Galatia, Paphlagonia, part of Pontus, part of Lycaonia, part of Phrygia).

are four groups of Paul's Epistles: (1) 1 and 2 Thessalonians; date A.D. 50-52; chief topic, the second coming of Christ. (2) 1 and 2 Corinthians, Galatians, Romans; date, 55-58; chief topic, justification by faith. (3) Philippians, Philemon, Colossians, Ephesians; date 60-63; chief topic, the person of Christ. (4) The Pastoral Epistles (1 Timothy, Titus, 2 Timothy); date, 65-68; chief topic, pastoral and ecclesiastical problems.

3. Paul's Companions.

He had no one who was continually with him. Aquila and Priscilla, Timothy, Titus, Erastus, Gaius, Aristarchus, Apollos, all appear at Ephesus. Timothy, Luke, Titus and Erastus were also in Macedonia. At Corinth a number of helpers are mentioned like Gaius, Erastus, Quartus, Tertius, Timothy, Lucius, Jason, Sopater, Phœbe of Cenchreæ. On the way to Jerusalem we know of Sopater of Berœa, Aristarchus and Secundus of Thessalonica, Gaius of Derbe and Timothy of Lystra, Luke of Philippi, Tychicus and Trophimus of Ephesus (Asia). Paul apparently left Antioch for Ephesus alone.

4. In Galatia Again (Acts 18: 23).

We do not know how long Paul remained at Antioch, but Luke's language implies some months. He had promised to go back to Ephesus (Acts 18: 21), and, after a good rest, set forth. His route lay through the upper country

(Acts 19: 1), and he came through Galatia and Phrygia and not Phrygia and Galatia (16: 6), as before. This statement apparently means that Paul went through the real or Celtic (north) Galatia instead of the south or Lycaonian part of the province. But it is a technical question in much dispute. We can either think of Paul as going through the old route (Derbe, Lystra, etc.), or suppose that he touched towns further north, like Ancyra and Pessinus, in north Galatia where he may have gone in the second tour. He confirmed the churches in either case.

5. Apollos (Acts 18: 24–28).

Before Paul reached Ephesus there came there from Alexandria a brilliant young minister of scholastic training, who knew only the teaching of John the Baptist. Apollos seems to have known accurately the story of Jesus as far as John knew it, but missed the part about his death, resurrection and the coming of the Holy Spirit at Pentecost. He had the great fortune at Ephesus to fall into the hands of Priscilla and Aquila, who instructed him in what he did not know and gave him letters of introduction to the saints in Corinth, whither he went and wrought with great power, so much so that some thought him superior to Paul. Apollos had only the baptism of John but he was not re-baptized.

6. Three Years in Ephesus (Acts 19: 1—20: 1, 18–35).

(a) Misinformed Disciples of John the Baptist (Acts 19: 1–7).

There is no indication that this group of twelve men had any connection with Apollos at all. Apollos did know a good deal about Jesus, but these men were ignorant of Jesus, the Holy Spirit and repentance. Paul instructed them *de novo,* for they had not received correctly the teaching of the Baptist on his great themes (repentance, Jesus as Messiah, baptism of the Holy Spirit). Paul then had them baptized, for their former baptism signified nothing, and they received the gift of the Holy Spirit.

(b) In the Synagogue (Acts 19: 8).

Here Paul preached boldly for three months about the kingdom of God, when his success stirred opposition from the Jews, as so often before.

(c) In the School of Tyrannus (Acts 19: 9f).

Paul separated the disciples, as at Corinth, and made the school of Tyrannus the place of meeting. Here for two years more he labored with great results all over the province of Asia. He made his own living while there (Acts 20: 34), as at Corinth and elsewhere, and yet he reasoned daily about Jesus. The work spread all over the province of Asia. Ephesus was the capital of this great province and was one of the great cities of the world. The pride of the city was the

temple of Diana, which was one of the seven wonders of the world. This city was the chief city of the circle of seven to which John writes the Revelation. Paul's long stay in Ephesus gave an opportunity for his work to strike in deep and go far and wide.

(d) Pagan Superstition (Acts 19: 11–20).

The worship of Diana, of Cybele the Phrygian mother god, the mystery cults, the soothsayers, the sorcerers and exorcists, all flourished in Ephesus. God honored the crude faith of some who took handkerchiefs from Paul and were healed of diseases (cf. Peter's shadow and the hem of Christ's garments). The east was full of men of magic (cf. Simon Magus and Elymas Bar-Jesus), who victimized the people with their frauds. Luke records the sad fate that befell seven sons of Sceva who tried to imitate the language of Paul and found the process a boomerang. Possibly "both" here, as once in the papyri, means all of them, not merely two (cf. old English). The burning of the magical books in Ephesus as a result of this episode shows the depth of Paul's work there and the powerful grip of superstition on the life of the people. The study and use of these charms flourished not only at Ephesus, but all over the Roman world.

(e) Demetrius (Acts 19: 23–41).

The rage of Demetrius against Paul proves still further the effective ministry of Paul in Ephesus.

The trade of Demetrius fell off to such an extent that he gathered together the craftsmen (labor guild) just like a meeting of liquor dealers in a prohibition campaign. Demetrius revealed a combination of greed for gold and zeal for religion. He used the popular piety as an asset in his business and raised a riot in the name of Diana to protect his business interests. He did it with tremendous success. Paul may have been ill, but even so, he was with great difficulty kept from going to the rescue of Gaius and Aristarchus in the amphitheater. The influence of the Asiarchs, men of high standing as presidents of the games, kept Paul away. It was a typical mob, as Alexander the Jew discovered. But for the town clerk's appearance blood might have been shed. But the disturbance made it imperative that Paul leave Ephesus before something worse happened. He had already fought with wild beasts here (1 Corinthians 15 : 32), whatever that means. He may refer to the Judaizers by this term. He had looked death in the face, was saved by the help of God (2 Cor. 1 : 9f). It is possible that Paul may have been in prison in Ephesus toward the end. Marcion is credited with saying that Paul wrote to the Laodiceans while in prison in Ephesus. One wishes that one knew more of the details of these closing months.

7. First Corinthians.

When Paul wrote the Epistles he expected to remain in Ephesus till Pentecost (1 Corinthians

16: 8). Hence, he probably wrote about passover time. It was likely in the spring of A.D. 56 or 57. The Demetrius episode came after Paul wrote this Epistle and caused him to leave sooner than he had expected. A committee had come from Corinth consisting of Stephanas, Fortunatus and Achaicus (1 Corinthians 16: 17), who brought a letter from the church there concerning various problems (1 Corinthians 7: 1; 8: 1; 12: 1; 16: 1). They probably had a good deal to add. The household of Chloe had also told Paul of the division in the church (1 Corinthians 1: 11). Paul had already written the church a letter concerning a case of gross immorality (1 Corinthians 5: 9). He had also sent Timothy to set things in order (1 Corinthians 4: 17) before he goes himself (1 Corinthians 16: 7). He may, indeed, have made a short visit himself, but it is not likely. Apollos had, however, come back to Ephesus and was not willing to return now (1 Corinthians 16: 12). Paul thus was fully acquainted with the situation in Corinth and was deeply concerned about it. The church was torn into factions over Paul, Apollos, Cephas (Peter), and even Christ (1 Corinthians 1: 12). Paul had founded the church, but Apollos had watered it, and each had his following. Apparently Peter had not been there at all, but at any rate the Judaizers came and claimed him on their side (since the disagreement at Antioch). Others, in disgust over it all, set up a Christ party. So it went. The case of incest was mixed up also with the party

feeling. Paul ordered the man's expulsion. Perverted views of marriage existed. Many had scruples about eating meat that had been placed before an idol. The head-dress of the women in worship was a problem. The Lord's supper was the occasion of gluttony. The very gifts of the Spirit had led to wranglings. The resurrection of Jesus and of the saints was denied. The collection for the poor at Jerusalem was not taken. If ever a church was in a tangle, it was the church at Corinth. The secret of it all was the Judaizing propaganda there which kept things in a stew. Paul wrote with great wisdom, power, spirit and love.

8. In Macedonia Again (Acts 20: 1; 2 Corinthians 2: 12f; 7: 5–7, 13f).

Before leaving Ephesus, Paul had sent Titus to Corinth to do what apparently Timothy had been unable to accomplish. Paul had been a bit uneasy about Timothy's power in this delicate mission (1 Corinthians 16: 10f). So, when Timothy returned, he sent him and Erastus on to Macedonia (Acts 19: 22). The plan was for Titus to come back through Macedonia and meet Paul at Troas as he went from Ephesus to Philippi. But the riot in Ephesus made Paul leave Ephesus ahead of schedule time. So he was at Troas before it was time for Titus to arrive and was very restless, probably weak and nervous from a long illness. He was at the nadir of despondency over the turn of affairs in Ephesus and

Corinth. He was unable to enter the open door of opportunity at Troas and so pushed on to Macedonia. In Philippi he could be with Luke, Timothy, Erastus and Lydia, and could wait for Titus.

9. Second Corinthians.

Fortunately Titus came to Macedonia (2 Corinthians 7: 5-7), and brought good news. Paul had probably sent another letter by Titus much sharper in tone (cf. 2 Corinthians 2: 3f; 7: 8f) than 1 Corinthians, since that and the visit of Timothy had failed to set things straight. This sharp letter had cost Paul tears and anguish of heart and made him regret writing it till Titus told how much good it had done. The majority have now taken Paul's side and he is ready to forgive the offender who has given so much trouble (2 Cor. 2: 5-11). Who this man was we do not know, but he has shown repentance. Some scholars think that this lost epistle is really found (or part of it) in chapters 10-13, which have by mistake been attached to the later epistle. This theory would explain the tone of the two parts of 2 Corinthians, but the old view does that also, which makes chapters 1-9 apply particularly to the obedient majority and chapters 10-13 to the disobedient minority. Thus the four factions of Corinthians have now become two (a Pauline party and an anti-Pauline party). The Judaizers have to be fought to a finish. Paul explains at length why he has remained away so long to spare

them from his anger (2 Corinthians 1 : 23; 2 : 1f; 13 : 1f). They had accused him of fickleness (2 Corinthians 1 : 16ff) and of all sorts of shortcomings which he answered in detail (1 : 10-12). His own spirit was overjoyed at the outcome (2 Corinthians 2 : 12ff) and he gloried in the ministry (2 Corinthians 2 : 14—6 : 10) in a wonderful panegyric on preaching. He gave elaborate directions for the completion of the collection (8, 9), and asserted his apostolic authority over the recalcitrant minority (13). The Epistle vibrates with passion and power.

10. Illyricum (Romans 15: 19).

While Titus and the other two messengers took this powerful Epistle to Corinth, Paul seems to have pushed on over the great Egnation Way westward to Illyricum in order not to build on another man's foundation and to give time for the letter to do its work. It seemed to have done it very effectually, for no more trouble appeared at Corinth.

11. In Corinth Once More (Acts 20: 2f).

It is not clear whether Paul had actually come twice before or had just been ready to come (2 Corinthians 2 : 1; 13 : 1). At any rate, he came this time and remained three months with no disturbance from the Judaizers who seem to have vanished from the city. Paul has troubles while in Corinth, but they are forebodings about Jerusalem (Romans 15 : 26-32). He feels while at

Corinth that his work is done here, perhaps no longer needed, and he wishes to go by Jerusalem on his way to Rome and Spain (Romans 15: 22-25). He wishes to take the great collection for the saints there which he has been gathering for several years from Galatia, Asia, Macedonia, Achaia.

12. Galatians.

We follow Lightfoot in locating the writing of Galatians during this stay in Corinth the winter of A.D. 57 or 58, or the preceding autumn. As a matter of fact, we do not know where Paul was when writing the blazing words in this great little Epistle. The tone of the letter suits well between 2 Corinthians and Romans. Some scholars even make it the very earliest of Paul's Epistles. The matter is wholly unsettled, but we keep it here till we know better. We do not know whether Paul by "Galatia" means the province as a whole, North Galatia, or South Galatia. Either is possible. The letter is not conclusive as to date or place, but is clear enough as to the occasion. Judaizers had come and had insisted that these Gentile Christians must become Jews in order to be saved. They had made some headway to Paul's utter astonishment (Galatians 1: 6f). The Judaizers had represented that Paul was not one of the twelve and was therefore without authority, implying that the twelve agreed with them against Paul. This Paul shows to be untrue. He was not one of the twelve, but was of equal authority,

and the twelve agreed with Paul in the matter of Gentile freedom (1, 2). Thus Paul shows how the very essence of the gospel is justification by faith, not by works of the law (3, 4). He urged them to loyalty to Christ, to holiness of life, and to stand fast in the liberty in Christ (5, 6). It way a bugle blast of freedom.

13. Romans.

We know quite clearly that Paul was still in Corinth when he wrote this the greatest of his Epistles, since Phœbe of Cenchreæ, the port of Corinth, bore it (Romans 16: 1f). He is about to start for Jerusalem (Romans 15: 25), and hopes to come on to Rome (Romans 15: 23), as he had often planned to do, but had been hindered (Romans 1: 10-13; 15: 22). He claims them in his jurisdiction as apostle to the Gentiles (Romans 15: 15f), and gives them this extended presentation of his gospel (Romans 2: 16), because he has not been able to speak to them in person. He owes a debt to Greek and barbarian, the wise and the unwise, and is ready to speak to those in Rome when he can do so. Paul lays down his thesis that the gospel is the power of God to those that believe. One is justified by faith in Christ who died for the sin of the world. Both Jew and Gentile are lost without Christ and need the redemption in Christ. But the blood of Christ not only saves us, but it also binds us to holy living. Justification involves sanctification. The Jews have in large measure missed their op-

portunity, which has passed over to the Gentiles, but God's spiritual Israel are safe in Christ. The latter part of the Epistle is devoted to practical aspects of the Christian life.

14. Back to Jerusalem (Acts 20: 3—21: 16).

It is now the spring of A.D. 57 or 58. Paul has won his fight with the Judaizers in Achaia and apparently in Galatia. The work is well established in Macedonia and Asia. James, Peter and John were carrying on the mission work among the Jews. The west appealed to Paul with growing fascination. He wished to go to Spain and take Rome in on the way. In a word, Paul's ambition was to win the Roman empire to Christ. It is now some fifteen years since Paul went to Antioch at the request of Barnabas. He has made three great mission tours, strengthened the churches, and written great Epistles, but he yearns for other fields where the gospel has not yet been preached (Romans 15: 20). During these years Paul carried on also the greatest controversy of his career in saving real Christianity from the ritualistic legalism of the Judaizers. It had been a long and hard fight, but he has at last won. The headquarters of the Judaizers was Jerusalem, though James and the twelve apostles were on Paul's side. Still, the Judaizers had a powerful hold on the mass of the church there, and, while he was away making converts from the Gentiles, they were busy with all sorts of stories about him. Paul had once before, some seven or

eight years ago (Acts 15), gone to Jerusalem about this matter. It seemed wise now to go again and have James reaffirm the agreement concerning Gentile liberty then reached. There was serious danger of a cleavage in Christianity if the matter was not cleared up once for all. The Judaizers had been able to confuse the minds of many Jewish Christians who were not opposed to Gentile liberty. For several years Paul had been busy with the collections from the Gentile Christions of Achaia, Macedonia, Asia, Galatia, for the poor saints in Jerusalem. Once before he and Barnabas had taken a similar contribution to Jerusalem from the Greek church at Antioch, and it had done good (Acts 11: 27-30). Besides, it was part of the Jerusalem agreement that this should be done (Galatians 2: 10). Paul has taken a great deal of pains that the collection should be well managed by agents of the churches (2 Corinthians 8: 16-24), some of whom went with him on the way towards Jerusalem. He had expected to sail direct to Syria, but a plot of Jews against him at Corinth led him to change his plans so that he went by Macedonia and picked up Luke at Philippi, who was with Paul now till he reached Rome. Passover week was spent in Philippi and then Paul and his party made their way to Jerusalem by slow stages, hoping to reach that city by pentecost. At Troas Paul observed the Lord's supper with the church and preached all night before his departure next day. At Miletus the ship stopped long enough for him to

send to Ephesus for the elders (bishops) of the church to come, to whom he delivered a tender farewell address, full of foreboding about wolves that threatened the flock there (cf. the Gnostic heresy). Paul surveyed the work of his three years in Ephesus, and commended them to God in case he never saw them again. Paul was conscious that peril was ahead of him (bonds and afflictions) if he went on to Jerusalem, but he felt bound in the spirit to go. Duty called him and he must go on, come what may. At Patara a change of ships was made. At Tyre a band of disciples was found who warned Paul not to go to Jerusalem for trouble was ahead of him, but he went on. At Cæsarea the prophet Agabus, in dramatic fashion, warned him of what was in store for him in Jerusalem, but Paul was not afraid, and went on over the protest of Luke and the rest who surrendered to the will of the Lord. So at last Paul drew near to Jerusalem once more. He had found a friend who was to be his host in Jerusalem, one of the early disciples, Mnason of Cyprus. What will Jerusalem do for Paul now? The city has been a tragic experience for him in the past.

TOPICS FOR REVIEW.

1. Paul's fellow-workers.
2. Apollos.
3. Disciples of John the Baptist.
4. Ephesus.
5. Pagan superstition.
6. The worship of Diana.
7. Christianity and evil business.
8. Problems at Corinth.
9. First Corinthians.
10. Second Corinthians.
11. Galatians.
12. Romans.
13. Paul's theology.
14. The great collection for the poor at Jerusalem.
15. Paul's plans for the future.
16. Paul's purpose in going to Jerusalem.

CHAPTER XII.

PAUL'S LONG IMPRISONMENT.

PAUL was ready for any fate, but he little knew what the years were to bring him because of this trip to Jerusalem. One of the blessings of life is just this ignorance of the future. As it turned out, Paul's active ministry is practically at an end when he reaches Jerusalem by pentecost A.D. 57 or 58. It will be at least five years before he is released from the charges against him. Some even think that he was never set free till his death.

1. Reception at Jerusalem (Acts 21: 17–20a).

The welcome by the leading brethren was hearty enough. It had been some eight years since the great conference when Paul had won such a triumph. Now he has come back rich with the fruit of that policy. On the next day Paul with his party (Luke and Trophimus were still with him, if not Aristarchus) made a formal call upon James as the head of the church in Jerusalem. All the elders were present. It was probably on this occasion that the collection was turned over to James, though no mention is made of it till later (24: 17). Paul had a long story to

tell of his work. He took his time and went over the chief items "one by one." The story made a great impression and they glorified God.

2. A Proposal for Relieving Misapprehension (Acts 21: 20b–26).

It may have been James or some other brother who made the suggestion. Luke says "they" and it was probably the result of previous conference on the part of Paul's friends in Jerusalem who wished to put an end to the power of the Judaizers over the Jerusalem church concerning Paul. During Paul's absence the Judaizers had diligently circulated the report that Paul taught that Jewish Christians must forsake the customs of their fathers and live like the Gentiles. This, of course, was an utter perversion of the facts. Paul had won the fight for Gentile freedom from the Jewish ceremonial law, but had not urged Jewish Christians to give up their Jewish customs. He had himself kept up the Jewish ceremonial observances and was here now at the feast of pentecost. Paul had not said that a Jew *must* keep up the Jewish observances. He had plead for liberty, for instance, on the subject of the Sabbath or the Lord's day (Sunday) as the day of worship for Christians (Romans 14: 5f). The suggestion of the brethren, in brief, is that Paul pay the charges for the sacrifices of four men who have a vow, purifying himself and them in the temple, so that Paul may be seen at worship in the temple. With Paul Jesus is the one great sacrifice

for sin. All else was typical, but he had no objection to the proposal as it would undoubtedly refute the false report about him. So he did it and was seen in the temple doing this act of worship. The Jewish Christians were probably wholly satisfied and the plan was successful in its object.

3. The Assault from the Jews of Asia (Acts 21: 27—22: 29).

But Paul had other enemies besides the Judaizers. It so happened that some Jews from Ephesus, who knew and hated Paul, were here at the feast of pentecost. These men happened to see Paul one day in the temple towards the close of the seven days which Paul had taken with the four men for the purification. They may or may not have known what Paul was doing, but at any rate, while in the very act of doing honor to the temple and the Jewish observances, Paul was set upon by these Jews of Ephesus as a profaner of the temple and an enemy of the law of Moses and the Jewish people. They made a specific accusation that Paul had brought Greeks into the Jewish part of the temple. They had seen Paul walking with Trophimus, a Greek Christian of Ephesus, one day in Jerusalem. Hence, they inferred that Paul had brought Trophimus and other Greeks into the temple beyond the court of the Gentiles. This false charge was all that was needed to give the pent-up hatred of the Jews of Jerusalem a chance to vent itself against Paul,

whom they regarded as a turncoat and a traitor to the faith of his fathers. It will take five years to clear away the misconceptions of this moment of hate and spite. The story is told by Luke with graphic power. The city is soon in an uproar and Paul is dragged out of the temple and the doors shut. The fate of Stephen would soon have been Paul's if the chief captain had not rushed out of the tower of Antonia with soldiers to the rescue. The scene reminds one of the mob before Pilate's hall which cried out for the crucifixion of Jesus. The chief captain was greatly puzzled about what to make of Paul. He had him bound with two chains, thought him the Egyptian assassin, was astonished that Paul could speak Greek, and allowed him to stand on the steps and speak in Aramaic to the mob that clamored for his blood. The chief captain was all the more amazed when all of a sudden the crowd at the word "Gentiles" flew into a frenzy of rage and was about to scourge Paul when he claimed Roman citizenship as a defense. Paul, by the help of the chief captain, had barely escaped so far with his life.

4. Paul Before the Sanhedrin (Acts 22: 30—23: 10).

Paul had been before the Sanhedrin often over twenty years ago with the Christians as culprits and may, indeed, have once been a member, but now he is on trial himself before this august body of his countrymen. He was here at the command of the chief captain who hoped that the Sanhe-

drin could disclose precisely what sort of a criminal Paul was, for he himself did not know. So then Paul was brought before the Sanhedrin without any specific charge (cf. the trial of Jesus). Paul was not a stranger to most of these men. Luke represents Paul as "looking steadfastly on the council," perhaps to see if he could find a friendly face in the number. At any rate, he ventured a general remark by way of defense for his whole career up till now, including his change from Judaism to Christianity. The intensity of the feeling in the Sanhedrin towards Paul now finds expression after these years of hate. The high priest Ananias promptly ordered a by-stander to smite Paul on the mouth. Instantly Paul's apologetic tone changed to sharp indignation and he gave vent to his wrath against Ananias. The apology of Paul for speaking thus against the high priest naturally means that for the moment he was so angry that he did not consider against whom he was speaking. But clearly now Paul has no chance at all before this prejudiced body. They are as hostile as the mob the day before. His tactics in dividing the council by claiming to be a Pharisee have been criticized on the ground that Paul was not now a Pharisee. He was not a Pharisee only or wholly, but as between Pharisee and Sadducee he was a Pharisee. "As touching the law, a Pharisee" (Philippians 3: 5) he was once a persecutor like these men, but that he is no longer. But this council is bent on Paul's death and he set them by the ears against each

other so as to save his own life. His ruse of war was so successful that they might easily have trampled him to death in order to get at each other. Once more the chief captain had to rescue Paul by his soldiers from the rage of the Jews, this time from the Sanhedrin itself. The chief captain was more puzzled than ever.

5. The Lord's Message to Paul (Acts 23: 11).

If ever Paul needed a cheering word from the Lord Jesus, it was now when there seemed no open way before him. Once before in Jerusalem in a trance in the temple he had a vision of Jesus who bade him leave for Tarsus since the Jews were bent upon his death. That was some twenty years ago and Paul has had many tokens of Christ's favor during these years. In a crisis at Corinth the Lord Jesus had appeared to him also. Now on the night after this experience before the Sanhedrin Jesus told him to be of good cheer since he must bear witness also at Rome. So then he would get away from Jerusalem and go to Rome after all, though when and how was not made clear.

6. Rescue from the Conspirators (Acts 23: 12–33).

Paul's cunning with the Sanhedrin made some of the Jews desperate and determined to get him killed in one way or another. It seems as if some members of the council were parties to the conspiracy and it might have succeeded but for the keen wit of Paul's sister's son, who, with a boy's

knowingness got wind of it and told Paul. By the skill of the youth, of Paul, of the centurion, and of the chief captain the conspirators were outwitted, but it required two hundred soldiers and seventy horsemen under cover of night to do it. So rabid was the hate towards Paul. One wonders if the forty conspirators kept their vow not to eat. The letter of Claudius Lysias, the chief captain, to Felix, the procurator at Cæsarea, put the best possible face on affairs for the chief captain, and even claimed that he had rescued Paul from the mob because he heard that he was a Roman! He did not explain what the charges against Paul were save "questions of their law," and the Jewish accusers would come. So Paul was presented before Felix.

7. Paul Before Felix (Acts 23: 34—24: 27).

Paul had been before Roman magistrates before at Philippi, Thessalonica, Corinth, but Felix was not Gallio ("sweet Gallio," he was called). Felix was more like Pilate with trickiness, indecision, corruption, love of money, and fear of the Jews. He started off, however, well enough. Paul's accusers turned out to be, not the Jews from Asia, who began the trouble, but the high priest Ananias with certain elders (a committee from the Sanhedrin), with a hired Roman lawyer, Tertullus. So now Paul has to face a real trial, with the machinery of the law at work against him. Tertullus' first charge was vague, but he made two specific charges, one that Paul was a

member of the sect of the Nazarenes, the other that he had profaned the Jewish temple. Paul had to conduct his own case, and he did it with consummate ability. He denied the charge about the temple and disproved it easily and challenged the committee from the Sanhedrin to tell the crime of which they found him guilty (not raillery). But Paul confessed to being a Christian and claimed that this was the true Judaism, the hope of the fathers (cf. Romans 9-11). The relation of Christianity to Roman law had been settled by Gallio for the time being as a form of Judaism, and so legal. Felix may have known of this decision. At any rate, he postponed his decision, not because he was not clear, but because he did not wish to offend the Jewish leaders. Paul had won his case if he could only get a decision. The sermon of Paul before Felix and Drusilla, under the circumstances, was extremely brave and daring, for Felix still had Paul's case under consideration. But Felix was for the moment terrified by the power of Paul's discourse, and then relapsed into his love of greed since Paul spoke of taking money to Jerusalem. So two years went by with Paul a prisoner in Cæsarea, two years of great opportunity. Luke was with Paul and probably used this period for the writing of his Gospel while he was near the sources of information. When Felix was finally recalled, he left Paul a prisoner for fear that the Jews might also make charges to Rome against himself

8. Paul Before Festus (Acts 25–26).

Unfortunately we do not know precisely the year when this change of procurators took place. The estimates run all the way from A.D. 56-60. Probably 59 is not far from the truth. But, whatever date we assign to it, we must regulate the other dates in proportion to it. Festus came with a better reputation than Felix and made a show of fairness to Paul in refusing to take him to Jerusalem to be convicted by the Sanhedrin. But, when the Jews made their charges before him in Cæsarea, he quickly showed the same weakness and desire to please them that Felix had done, and even asked Paul if he was willing to go back to Jerusalem to be judged before Festus at the home of the very men who had made the charges against him! This change of venire would have been extremely prejudicial to Paul's case. If Festus had no courage in Cæsarea, what would he have in Jerusalem? There was only one course left for Paul after these years of delay, and with this proof of the character of Festus, the new procurator. That hope lay in the exercise of Paul's rights as a Roman citizen in appealing to Cæsar. Festus had to allow this appeal when asked for. The boldness of Paul placed Festus at a disadvantage, for he did not even have a specific charge to present to Cæsar, and to send up a prisoner with no charge was a real reflection upon Festus as a provincial governor. So he took advantage of the presence of Herod Agrippa II and his sister Bernice to amuse them and also to

use their knowledge of Jewish customs to see what charge he could send to Cæsar. Festus even implied that, if Paul had not appealed to Cæsar, he would himself have set him free, since he found no fault in him (the conduct of Pilate over again). Paul seemed to be perfectly aware of his environment when he addressed the pompous assembly over which Agrippa presided. He knew that no change could come to the status of his own case. He spoke out of hope of getting the good-will of Agrippa, who had influence at Rome, but in particular with the hope of winning Agrippa to Christ. This address covers the same ground as that made to the mob from the stairs of the castle. There he was making a justification of his course in becoming a Christian and apostle to the Gentiles, but here Paul used his own story as a skillful way of showing Agrippa how the crucified and risen Jesus was the Messiah of the Jews prophesied in the Old Testament. Festus did not see the drift of Paul's powerful appeal, but Agrippa did, and refused to be caught in a short turn like that. Agrippa was too much of a politician and too big a sinner (living in sin with Bernice) to turn Christian. So he waved Paul's speech aside with a compliment and the expression of his innocence. Festus had learned nothing. We do not know what charges were sent.

9. The Voyage and Shipwreck (Acts 27).

Paul was doubtless glad to leave Cæsarea, for he had had enough of Roman provincial "justice."

PAUL'S JOURNEY
TO ROME
BLACK SEA
ARMENIA
PONTUS
GALATIA
CAPPADOCIA
MESOPOTAMIA
Euphrates R.
BITHYNIA
PHRYGIA
ASIA
PISIDIA
LYCAONIA
PAMPHYLIA
LYCIA
CYPRUS
SYRIA
Jordan R.
Dead Sea
JERUSALEM
Caesarea
Damascus
Sidon
Antioch
Tarsus
Derbe
Lystra
Iconium
Pisidian Antioch
Sardis
Philadelphia
Colosse
Laodicea
Hierapolis
Perga
Attalia
Myra
Patara
Rhodes
Cnidus
Salmone
Fair Havens
Lasea
CRETE
Phenice
CLAUDA
Cyrene
Alexandria
EGYPT
LIBYA
MEDITERRANEAN SEA
THRACIA
MACEDONIA
Byzantium
Troas
Adramyttium
Assos
Mitylene
Chios
Samos
Ephesus
Smyrna
Thyatira
Pergamos
Philippi
Neapolis
Amphipolis
Apollonia
Thessalonica
Berea
ACHAIA
Athens
Cenchrea
Corinth
ILLYRIC
ADRIATIC SEA
Rhegium
Syracuse
MELITA
Puteoli
Appii Forum
Three Taverns
ROME
ITALY

Luke and Aristarchus went with him as friends, or possibly as nominal servants of Paul. The ship was not going to Rome, but one could be found on the coast of Asia Minor to which the prisoners could be transferred. This ship was bound for Adramyttium, near Troas. It was a freight ship and carried a band of soldiers back to Italy (the Augustan cohort), besides many prisoners. Paul was just one among many other prisoners. The centurion of the Augustan band, Julius, was a kindly man, as was often the case with Roman officers, and was gracious to Paul. The wind soon gave trouble and the vessel slipped to the lee (right) of Cyprus, and hugged the coast of Pamphylia till Myra, in Lycia, was reached. Here the centurion found a grain ship of Alexandria bound for Rome that had probably come this far out of its course because of the strong northwest wind which made a zig-zag course (tacking) necessary. A glance at the map will show that the ship at Cnidus confronted the wind and must either go north or south. The island of Crete offered a refuge till the wind changed and was more in line for Rome. With great difficulty Fair Havens was reached, but evidently the wind blew a long time ("much time") till it was now too late in the season to risk the voyage to Rome. It was now past the fast (day of atonement, about October 1), and seamen, without chart or compass as they were, feared to set sail over the Mediterranean. The time of storms had come. The master and owner of the ship planned

only to go to Phœnix, farther along in Crete, where was a better harbor with shelter from the winter storms. But Paul ventured to protest against even this experiment, but the centurion brushed his advice aside. A sudden change of wind from the south gave the chance and they laughed at Paul's prophecy of disaster. But he laughs best who laughs last. The wind changed again, whipping round to east by northeast with a sudden snap. It "beat down from" Crete upon the ship and instantly it was a question of life and death. Luke gives in detail and with precision the steps taken by which the lives of all were saved in the most remarkable record of a shipwreck in existence and the most imposing account of ancient ships. Left alone, the ship would have been driven on the Syrtis or quicksands, off the coast of North Africa. That would be certain death. The plan pursued was to sail as close to the wind as possible (within seven points), undergird the ship, lower the sail, haul on board the little boat (life-boat), and then drift before the wind. This was done quickly under the lee of a little island named Cauda. Soon the ship had to be lightened of part of its tacking. The days and nights were black alike and despair came to all but Paul, who spoke again. This time he told of an angel of God who had promised to him the lives of all, though the ship would be lost. On the fourteenth day the sound of breakers revealed the nearness of land. Paul again came to the rescue against the trickery of

the sailors and really acted as the master of ceremonies as the ship hung by, anchored and awaiting its doom. At the last the prisoners all owed their lives to Paul. The story is wonderful from every standpoint.

10. Melita (Acts 28: 1–10).

The land proved to be the island of Melita (Malta) in the lower part of the Sea of Adria, which was given a wider range of application than is now true. It was a narrow escape for all, and Paul claimed pointedly that God had spared them because of his prayers. So Paul was to spend the winter in this island with the barbarians, who were ready to listen to him because he had not fallen down dead when the viper bit him. There are now no snakes in the island. Luke evidently practiced his skill as physician upon the people besides the miracles wrought by Paul. The result was a work of grace that blessed the island.

11. Going to Rome at Last (Acts 28: 11–15).

Many ships had evidently been caught by the same storm, one of which had wintered at Melita. It also was a grain ship bound for Rome from Alexandria. Egypt was the granary of Rome. As soon as spring weather (probably A.D. 60) allowed it, this ship, the Castor and Pollux (Twins), was ready to sail, and Julius placed his prisoners on board. They were landed at Puteoli after passing Syracuse in Sicily and

Rhegium. Paul seems to have been able to send word to Rome of the ship's arrival, for before reaching the city he was met at Appii Forum and Three Taverns by brethren who came to greet him. The wonderful Appian Way that led to Rome is still in use and it is still possible to walk upon some of the very stones upon which Paul trode as he went into Rome. So here at last Paul fulfilled one of the ambitions of his life. He had come to Rome. He came as a prisoner for Christ, but Paul knew that he had what would make him superior to Nero, the emperor. The ruins of imperial Rome still visible show something of the splendor of this Babylon of the west. Paul was not insensible to his surroundings. What is before him in Rome he does not know.

12. Two Years in Rome (Acts 28: 16–31).

Paul was turned over to the chief of the camp (prefect, possibly Burrhus), and was allowed the privilege of his own hired house, but was always chained to a soldier. He sought to win the friendship of the Jews in Rome and to lead them to Christ. But a whole day of discourse brought meager results. Christianity was now coming to be taboo with the Jews. But no charges had yet come against Paul himself. We do not know whether they ever came or whether any accusers came. The Jews had access to Nero through Poppæa, but Nero was in no hurry to bother himself with the case of a Jew from one of the provinces. So the years go by, with Paul free

to see his friends and to work for Christ in the camp. Luke probably wrote the Acts during these years. Friends come and go, but Paul's trial does not come off.

13. Philippians.

The natural meaning of Cæsar's household (Philippians 4: 22) is that Paul is in Rome. The use of praetorian guard (Philippians 1: 13) implies the same thing, though the expression does not have to mean place (camp). Some scholars argue for Ephesus as the place where Paul wrote this beautiful letter, but Rome is far more likely. It is not certain whether Philippians was written before or after Philemon, Colossians and Ephesians, probably before. In both Philemon and Philippians, Paul is expecting to be set free. Probably these Epistles come towards the close of his imprisonment in Rome. Luke seems to have been absent, though Timothy was present, when Paul wrote Philippians (2: 19f). Epaphroditus had come from Philippi with gifts from the church for Paul (Philippians 4: 10-19), had gotten sick in Rome, much to the distress of the Philippians (Philippians 2: 26-30), and was now returning to Philippi (Philippians 2: 25), and would bear the letter. Though a prisoner still, Paul is full of joy and urges the Philippians to rejoice in Christ. Indeed, joy in Christ is the keynote of the Epistle. Two of the greatest passages in Paul's intepretation of Christ occur in this short letter (Philippians 2: 5-11; 3: 8-14).

Christ is Paul's passion, is his very life (Philippians 1: 21), and he has learned the secret of happiness and peace (Philippians 4).

14. Philemon.

Philemon, Colossians and Ephesians were sent at the same time by Onesimus (Philemon 10, 13; Colossians 4: 9) and Tychicus (Colossians 4: 7f); Ephesians 6: 21f). Paul is a prisoner (Ephesians 3: 1), but is hopeful of release (Philemon 22). Some scholars argue for Ephesus as the place of writing, but the weight of evidence is still for Rome. Philemon is a personal note sent along with Onesimus, a converted slave, who is returning to his master, Philemon of Colossae, from whom he ran away. In sending him back Paul asked that he be treated as a brother in Christ, and his words of love have helped put an end to slavery.

15. Colossians.

Colossæ was a flourishing city in the Lycus Valley in the province of Asia and was evangelized indirectly as a result of Paul's work in Ephesus, though Paul himself seems not to have gone there (Colossians 1: 3-8; 2: 1). Epaphras has come from Colossæ to Rome (Colossians 1: 7; 4: 12) with news of a new heresy that has come to trouble the churches. Paul had premonitions of these wolves after the sheep when he was in Miletus last (Acts 20: 29). Gnostics, with a mixture of Greek and Per-

sian philosophy and Essenism and a touch of the mystery religions with their ritual of redeemer-gods, had come into contact with Christianity, absorbing some of it also. These Gnostics (the knowing ones) had a theory that matter was all evil and God as pure and good spirit could not have created it. Hence, they taught a series of æons or emanations between God and matter. Jesus they treated as one of these subordinate æons and thus the person of Christ became a very acute issue. In reply Paul vigorously asserted the leadership of Christ in the universe and the deity of Jesus Christ. Hence, Christ is Head of the universe (physical and spiritual). Some of the Gnostics (Cerinthian) said that the Christ was an æon that came down on the man Jesus at his baptism and left before his death. Paul insisted on the identity of Jesus Christ. Some of the Gnostics (Docetic) held that Jesus was not a real man, but was all æon and had no real humanity. Paul replied that all the Godhead dwelt bodily in Christ and that we are saved by the blood of Christ. Jesus is both God and man. Some of the Gnostics were ascetic and some were licentious in life. So Paul urged real piety in soul and body.

16. Ephesians.

It is clear that this Epistle was a general letter to several churches and was not addressed primarily to the church at Ephesus. The two oldest manuscripts have no name for the Epistle. In Colossians 4: 15f, Paul sent greetings to the

church in Laodicea and urged exchange of letters. Marcion called our "Ephesians" this letter to the Laodiceans and that is probably true. Though Paul was three years in Ephesus, no personal details occur, except mention of Tychicus, though Colossians 4: 7-17 is full of them (Aristarchus, Mark, Luke, etc.). But a copy was preserved at Ephesus. In this Epistle the same general ground is covered as in Colossians, save that in Ephesians the emphasis is on the body of Christ (the Head of the church). The first three chapters are rich in the doctrine of grace and as profound as anything we have from Paul. The other chapters are full of ethical duties and marriage is glorified as being like the union of Christ and his church (his body). The Epistle closes with a picture of Roman armor (seen daily by Paul on the soldiers) as a symbol of various Christian virtues.

TOPICS FOR REVIEW.

1. James and the elders.
2. Jewish hate of Paul.
3. Paul and the Sanhedrin.
4. Paul's visions of Jesus.
5. The conspiracy.
6. Felix and his treatment of Paul.
7. Festus and Paul.
8. Herod Agrippa II.
9. Paul's speeches in Acts.
10. The appeal to Cæsar.
11. The voyage and shipwreck.
12. Melita.
13. Paul's life in Rome.
14. Philippians.
15. Philemon.
16. Gnosticism.
17. Colossians.
18. Ephesians.
19. Laodicea.

CHAPTER XIII.

LAST YEARS OF PAUL.

1. Obscurity.

THE book of Acts closes with Paul still a prisoner, probably because the book was completed at this stage. Hence, we can only conjecture the course of events from this on except the few details in the Pastoral Epistles and in the early Christian writers. Some critics reject the Pastoral Epistles in whole and some in part. Some few who accept them place them before this Roman visit of Paul. The date of the death of Paul is another problem. Some ground exists for thinking that Paul was put to death with Peter about A.D. 64 in connection with the persecution by Nero after the burning of Rome. In that case Paul was not set free from the long imprisonment except by death. But, on the whole, the preponderance of evidence is in favor of the genuineness of the Pastoral Epistles and to the effect that Paul was set free. We follow, therefore, the probable order of events for these closing years without being too dogmatic about the matter.

2. The Trial.

In simple truth, it is not clear that Paul's case ever came to trial. The Jews from Asia, who raised the disturbance, vanished. The Sanhedrin took the case up and pressed it for two years before Felix and Festus and Agrippa, but could never make a case against Paul before Roman law, so that Festus was at a loss for a charge when Paul appealed to Rome, and even Herod Agrippa, the Jew, could see no wrong in him. We do not know what charge Festus sent to Rome against Paul, or whether his letter ever came because of the shipwreck. The Sanhedrin may not have pushed the matter in Rome. Nero, like Tiberius before him, was proverbially dilatory with provincial cases. Even so, it is doubtful if Nero himself heard Paul this time. After the several years of waiting in vain for Paul's accusers to come, it is probable that the case was simply dismissed and Paul set free again.

3. Back in Asia.

Paul's plan when in Corinth had been to go from Rome to Spain, but that was some five or six years ago and meanwhile fresh problems had arisen in the east that called Paul in that direction. When he wrote to the Philippians (1 : 26) and to Philemon (22), he was expecting to come to see them soon. It is probable, therefore, that Paul went back to his old haunts to follow up the teachings of his recent letters about Gnosticism. If he did what he hoped, he went to Colossæ and

to Philippi and probably to various other places in the east.

4. Spain.

Clement of Rome records that Paul did go to the limit of the west. We can only say, therefore, that Paul may have gone to Spain after the visit east. There is a legend to the effect that Paul went even as far as Britain, but no actual evidence of such a visit exists. It is possible that Paul was in Spain when Nero burned Rome, A.D. 64.

5. The Burning of Rome.

This terrible catastrophe changed the whole horizon for Christians in Rome and to a large extent in the empire. In a mad freak Nero set fire to the city to see it burn and have a new sensation. The story is that he fiddled on the housetop while the fire raged. The fury of the people, however, led Nero to lay the blame on the Christians as the scapegoats. As a result he began furiously to persecute the Christians, who were now distinguished from Jews and were considered criminals. To be a Christian was now a crime, and the Christians had no longer any standing before Roman law and were the victims of popular fury. Unspeakable horrors were committed against them in Rome. The Christians were burned and were cast to lions and tigers in the amphitheater to amuse the populace. No Christian was now safe in Rome.

6. Crete.

We only know that on his way east Paul left Titus in Crete (Titus 1: 5), possibly A. D. 65. We know nothing of the length of his stay, but the Epistle to Titus shows that Paul gained a full knowledge of conditions there and was anxious that Titus should correct the evils as far as possible by the choice of competent pastors for the churches already organized. Paul expected to send Artemas or Tychicus, so that Titus could come on to Nicopolis (Titus 3: 12), where Paul was then. Zenas and Apollos were also in Crete (Titus 3: 13). Evidently considerable work was done in Crete.

7. In Asia the Last Time.

Hints in 1 Timothy, written from Macedonia, and 2 Timothy, written from Rome, tell of various points at which Paul touched during this journey. Perhaps Ephesus is one of them (1 Timothy 1: 3), in spite of Paul's fear that he had seen them for the last time (Acts 20: 25, 38). He had left Timothy in charge at Ephesus. He had sent Tychicus on to Ephesus (2 Timothy 4: 12), where also Prisca and Aquila were again and the house of Onesiphorus (2 Timothy 4: 19). Later the apostle John is said to have labored here also. Paul left Trophimus sick at Miletus (2 Timothy 4: 20), and Erastus at Corinth. He had been also at Troas with Carpus (2 Timothy 4: 13). These glimpses of Paul's last activities are helpful and interesting. The time was probably A.D. 66 or 67.

8. In Macedonia Once More.

Paul was going to Macedonia when he left Timothy in Ephesus (1 Timothy 1: 3). He expected to go on to Nicopolis, on the western coast of Achaia, for the winter (Titus 3: 12). This is all that is told us. Perhaps this was in the autumn of A.D. 67. But he was still in Macedonia when he wrote the first letter to Timothy. The date was either A.D. 66 or 67.

9. First Timothy.

The letter tells us nothing of Paul's environment, save that he was in Macedonia (perhaps Philippi or Thessalonica). The occasion of the letter is not given, though the purpose is implied in 1: 3f. He means to reënforce the private exhortations given to Timothy when he urged him to stay at Ephesus because of the spread of heretical teaching there. Paul had foreseen the coming of these men a long time ago (Acts 20: 29ff). The east was full of all sorts of teachers with all sorts of theological wares. They came from Egypt with the worship of Isis and Osiris, the "redeemer-gods," who were thought to have died and to have come to life again. The followers of Mithras were beginning to press his claims as a "saviour-god" with his mystery-cult of the taurobolium (the blood-bath of the bull) and other secret initiations. The Essenes, Parsees and Stoics had contributed something to the Gnostics, who had picked up a sprinkling of Christianity. These Gnostics had already given much trouble in Colos-

sæ and Laodicea and all Asia. They still have a following in Ephesus and Paul is greatly disturbed over the future of the kingdom of God. Paul had fought the Judaizers throughout the strength of his manhood and had won freedom in Christ for all men. Now in his old age he still has to battle against the strange medley of philosophy, Essenism, heathenism and Christianity under the guise of Gnosticism. His hope is the young ministers who are to carry the work on after him. One of the best beloved of these is Timothy. Not all have been faithful in the trying times that have come. Some have made shipwreck concerning the faith like Hymeneus and Alexander. Paul is anxious that Timothy fulfill the prophecies (promises) of his youth and make progress and full proof of his ministry. This Epistle is, therefore, largely personal in that careful instructions are given to Timothy about himself, but Paul also discusses various ecclesiastical problems like the qualifications of bishops and deacons and social problems in the church like the relations between those of different sex, age and financial conditions. The letter is not strictly doctrinal, but the chief Pauline doctrines appear in it. There is the true solicitude of an old preacher for his younger colleague and son in the gospel.

10. The Epistle to Titus.

It is not certain whether Paul was still in Macedonia, or had gone on to Nicopolis, where he meant to spend the winter (Titus 3: 12). It

is rather implied that he has not yet gone to Nicopolis when he writes to Titus, since he says, "there" instead of "here." So it is a matter of conjecture again as to where Paul was and precisely when he wrote. The fact that he was looking forward to the winter perhaps argues for early autumn (or late summer) of A.D. 67; at any rate, a somewhat later date than First Timothy. But Paul had been to Asia since he was in Crete. The situation in Crete is very much the same as that in Asia. Titus was the evangelist in charge there, as Timothy was in Ephesus. The crux of the situation in Crete turned also on the proper selection of bishops who were capable and loyal to the gospel of Christ. The Cretans had also been exposed to the Gnostics, who have a tinge of Pharisaism (Titus 1: 10) rather than of Essenism. They make loud boasts, as at Ephesus, but their lives are a hollow mockery. Paul is rather sharp in his judgment of the Cretan character. The Cretans had won the reputation of liars because they said that Zeus was dead and was buried in Crete. As a result, one of their own poets, Epimenides, had called them liars and gluttons. But it was possible to be true to Christ even in such an environment. Paul urged wise dealing with the social problems and firm presentation of the gospel of grace and pious living and strict discipline. The Epistle bristles with keen and pithy points.

11. The Arrest of Paul.

Paul was probably arrested in Nicopolis, as he would hardly have crossed over to Italy under the changed conditions there since Nero had been carrying on his persecution against the Christians. There were informers in plenty who would be only too willing to seize Paul as a well-known Christian on trumped-up charges. This time Paul was not the victim of Judaizing jealousy or Jewish hate, but rather of Gentile indignation against him as one who was disturbing the worship of the old gods and who was under the imperial ban. Paul was now a religious outlaw. It was not difficult to accuse him of complicity in the burning of Rome and so get him to Rome.

12. In the Mamertine Dungeon.

Paul was not allowed the liberty of his own hired house now. He was closely confined as one charged with a capital crime, and seems to have had a winter of cold and loneliness. He missed the cloak that he left with Carpus at Troas (2 Timothy 4: 13), and he dreaded the prospect of another winter without it in the dark dungeon (2 Timothy 4: 21). One is reminded of John the Baptist in the prison at Machærus. Friends were permitted to see Paul, but few dared to avail themselves of the privilege because of the peril involved in thus acknowledging themselves Christians, which was itself now a crime in Nero's eyes. Some were ashamed of Paul's chains and also afraid to come to see him. The

house of Onesiphorus sought Paul and found him in Rome (2 Timothy 1: 16f), as at Ephesus, but the majority had other engagements. Some even forsook Paul, like Demas, who went to Thessalonica (4: 10), and even Titus had gone to Dalmatia, whether against Paul's wish or not is not clear. At any rate, only Luke was with Paul constantly (4: 11), though there were other friends still in Rome, like Eubulus, Pudens, Linus, Claudia (4: 21). But Paul is not afraid, though he does long to see Timothy again before the end comes, and also Mark, who has shown himself useful and has overcome his early slip in his work (4: 11). The old apostle longs for his books, especially the parchments (2 Tim. 4: 13). One of the consolations of old age is the great books that one loves. The hour comes when one wishes only the Book.

13. The First Stage of the Trial (2 Timothy 4: 16f).

Paul had already had one appearance in court before he wrote to Timothy and had escaped condemnation on that charge, whatever it was. He had escaped the mouth of the lion, as, alas, so many of the disciples had not done! But Paul cherished no false hopes as to the outcome. He had not had a hand in the burning of Rome, nor was he guilty of any of the charges trumped up against him. But he was a Christian, and that was what mattered. He would not deny this fact, nor would he renounce Jesus. He would not purchase life on earth by saying "Lord Cæsar," in-

stead of "Lord Jesus." So he looked steadily towards the inevitable outcome, and he was ready for it. He had run his course, fought his fight, kept the faith. He was ready for the sacrifice and the crown.

14. Second Timothy.

This was Paul's state of mind when he wrote to Timothy who was still in Ephesus. He probably wrote in the spring of A.D. 68. Nero killed himself early in June of that year, and Paul was almost certainly put to death before that date. It is to be hoped that Timothy reached Rome before Paul's death. The allusion to Timothy's being set free (Hebrews 13: 23) indicates that Timothy came and was arrested for showing sympathy with Paul. This last Epistle of the great apostle is rich with the mellow wisdom and serene triumph of Paul's spirit over all opposition. He is eager that Timothy shall be a good soldier, faithful as Christ was and as Paul has been. He offers to Timothy the heroic call to suffer hardship with him with the joy of service. Paul counsels Timothy to be true to the trust (deposit) which God has placed with him. Christ is able to guard the deposit which Paul has put into his hands. Timothy is urged to train up faithful men who can teach others also (2 Timothy 2: 2). Paul saw that the problem of the gospel was largely that of teaching the teachers. If the teachers really understand Jesus and his mission and are capable ("able to teach") of

teaching, there is every hope. But even now, after nineteen hundred years, Christianity is still struggling with the task of equipping men and women to teach the things of Christ. In particular, Timothy must see to it that he himself is a properly prepared exponent of the Word of truth (2: 15) and ready for every good work (2: 21). Paul knows that people will have ears that itch for new and silly tales (4: 3), but the remedy is to preach the Word (4: 2), and to live it. Jesus abideth faithful, for he cannot deny himself (2: 13).

15. The Death of Paul.

No man has written the story of Paul's death. As a Roman citizen he would be beheaded, and tradition places the execution on the Ostian Road, outside of the city of Rome. Let us hope that Luke went with Paul and saw the end. Timothy would go also if in Rome and not a prisoner. But few others would dare go with Paul to the executioner's block. But what did it matter to Paul now? Jesus stood by him in his trial (2 Timothy 4: 17), when all others had failed him, when not even Luke seemed to have been present (2 Timothy 4: 16). Jesus had never failed Paul since that day when he stopped him on the road to Damascus with the challenge, "Saul, Saul, why persecutest thou me?" (Acts 9: 4.) Jesus laid his hand upon Paul and gripped his whole life that day, since which time his one ambition and passion had been to grip fast the goal set before

him by Christ (Philippians 3: 13). And now the goal is no longer a flying one, but Jesus "will save me unto his heavenly kingdom" (2 Timothy 4: 18). That is Paul's trust in Jesus and he was not disappointed. So Nero had his revenge on Paul but soon paid the penalty with his own life. Today Nero is chiefly remembered for his wild cruelties and as the opposite of Paul, whose life he touched by contrast, little knowing that the poor Christian prisoner was the chief force in the life of the world at that time and would through the ages mould men's lives for Christ. I confess to inability to comprehend the mental attitude of those who regard Paul as the perverter of the mission of Jesus. The rather he is the best interpreter of the mind and mission of Christ for all ages, the most intellectual, the most virile, the most alert and comprehensive, the sanest philosopher, the soundest statesman, the best soul-winner of all those who have followed in the footsteps of Jesus Christ our Lord and Saviour.

TOPICS FOR REVIEW.

1. Our knowledge of this period.
2. The outcome of this imprisonment.
3. Paul's travels after his release.
4. The burning of Rome.
5. Crete.
6. Tychicus.
7. First Timothy.
8. Life of Timothy.
9. Life of Titus.
10. Epistle to Titus.
11. Paul's last imprisonment.
12. The last trial.
13. Nero.
14. Second Timothy.
15. Paul's death.
16. Paul as an interpreter of Christ.

CHAPTER XIV.

THE TEACHING OF PETER AND JUDE.

1. The General or Catholic Epistles.

THIS term has been applied to the two Epistles of Peter, the one of Jude, the one of James, and the three of John on the assumption that they are not addressed to individuals or to single churches, but to groups of churches or to Christians at large. It is not true of 2 and 3 John, which are plainly to individuals (or a single church in the case of 2 John). The Epistles of Peter and Jude are directed to the elect who are sojourners of the Dispersion in the various provinces of Asia Minor. First John has no indication of destination, but seems to have the same class of readers in mind. The Epistle of James, as already shown (chapter VIII., 18), was probably written much earlier than the other Catholic Epistles (about A.D. 48). It was addressed to the Christian Jews of the Eastern Dispersion, while the other Catholic Epistles were sent to Christians (Jew and Gentile) of the Western Dispersion. James is probably the very earliest of the New Testament books, while the Epistles of John seem to belong to the period

after the destruction of Jerusalem. Besides, the situation that is met in the Epistle of James is very different from that found in the other Catholic Epistles. The Epistles of Peter and Jude likewise outline a different condition from that set forth in the Johannine Epistles. The grouping is, therefore, mechanical and of very little value to the student of the New Testament.

2. The Later Ministry of Peter.

We have followed the work of Simon Peter till he was rebuked by Paul at Antioch because of his weakness in the presence of the Judaizers from Jerusalem (Galatians 2: 11-21). After that sad incident our knowledge of Peter is very slight. Paul refers to him in 1 Corinthians 9: 5, in language that shows Peter was married, as were James and Jude, brothers of Jesus, and took his wife with him on his journeys. In the Jerusalem agreement (Galatians 2: 9) the plan was for Peter to have the mission to the circumcision, while Paul had that to the uncircumcision. In modern phraseology Paul was the chief foreign missionary, while Peter was the leading home missionary. But the lines were not kept distinct. In the main, however, we are to think of Peter as active among the Jews of the Dispersion since James was in charge in Jerusalem. For the rest we are largely at sea, though there are many late rumors of Peter's travels and activities. He is reported to have labored in Babylon among the great multitude of Jews there. In fact. Peter

was in Babylon when he wrote the First Epistle (1 Peter 5: 13), if Babylon is to be taken literally and not as a mystical allusion to Rome after the fashion of the apocalyptic writings, like Revelation. In that case, he was in Rome itself. There are various statements by early Christian writers about Peter's ministry in Rome. It has been argued by some that Paul had remained away from Rome so long because Peter was there at work and he did not wish to build upon another man's foundation (Romans 15: 20). But certainly Peter was not in Rome during Paul's first Roman imprisonment, nor during the second unless after the writing of Second Timothy or unless Paul studiously avoided mentioning him, which is not likely. There is every argument against the idea that Peter founded the church at Rome and remained there till his death. He may have labored a while in Rome. On the whole, it is more than probable that he did visit Rome. That is all that we can say. He may have gone also to Corinth since a party in Corinth claimed to follow him against both Paul and Apollos (1 Corinthians 1: 12), but the language does not necessarily mean that this is true. Then, again, Peter may have labored in some of the provinces of Asia Minor since the First Epistle is addressed to Christians in that region (1 Peter 1: 1). Paul had certainly labored in Asia and Galatia. In any case, there is every indication that Peter was active and zealous till the end. There is no evidence that he made any claims to supreme author-

ity as pope. Indeed, Paul was without doubt the chief spirit in the mission work of the apostolic period.

3. The First Epistle of Peter.

(a) Authorship.

Some objection is made against the genuineness of the Epistle on the ground that it is addressed to regions where Paul labored and that there is shown knowledge of Paul's Epistles. Neither of these objections is serious. There is every reason to believe that this Epistle is genuine. The bearer of it was Silvanus (Silas), Paul's companion during the second mission tour (Acts 15: 40). It is possible that he was Peter's amanuensis for the Epistle.

(b) Place.

On the whole it is probable that Peter is in Rome, called (mystical) Babylon because of the Neronian persecution which raged so fiercely there and which was felt even in the provinces (1 Peter 4: 16). Peter may have come to Rome from the east after the persecution began, to cheer the brethren there. He may have labored in Rome at an early date when Paul was not in Rome. There is no doubt about Peter's courage after his conduct in Jerusalem recorded in the opening chapters of Acts, in spite of his temporary defection from Paul at Antioch. Mark is now with Peter and is reported to have written his Gos-

pel for the Romans (possibly while in Rome). We know that Mark had been with Paul in Rome about A.D. 62 or 63 (Colossians 4: 10), and had been planning to go to Colossæ. Papias says that Mark was Peter's interpreter as well as companion. At any rate, there is no doubt that Mark made himself useful to Peter as he later did to Paul and that Mark's Gospel bears the marks of Peter's influence. Not the least thing that Peter did was so to preach Jesus that Mark reproduced his picture with touches of Peter's vividness of detail and action.

(c) Date.

The Epistle does not make the date clear. The allusions to the fiery persecutions through which the readers are passing (1 Peter 1: 6ff; 4: 12-16) seem to argue for a period soon after the burning of Rome when the hatred of Christians shown in Rome began to be copied in the provinces. Forsooth, it was already there, as Paul's work shows. Only now it was clear that Rome would not demand strict justice about the Christians and would have a blind eye for outrages if not actually instigate them. Compare Turkey and the frequent Armenian massacres in our own time. That date may be placed about A.D. 65.

(d) Destination.

This we know to be the Christians of Pontus, Galatia, Cappadocia, Asia and Bithynia (1 Peter 1: 1). The order of these provinces from east

to west is taken to show that Peter was in Babylon and not Rome. It must be confessed that this is the natural way to take the language. At any rate, the Epistle is general in its address and Peter does not hesitate to address in the tone of authority those whom Paul had been chiefly instrumental in winning to Christ.

(e) Leading Ideas.

The Epistle is mainly hortatory and the precise aim seems to be to hearten the readers who are in the midst of severe persecution by a view of the example of Christ and the picture of the holy life to which they are called. They are offered the consolations of piety, not immunity from suffering. The conception of the gospel is essentially the same as that of Paul. The Christians were redeemed by the precious blood of Jesus as the Paschal Lamb (1: 18f). The new birth is insisted upon (1: 23; 2: 2). The people of God as a whole are presented as a spiritual house (2: 4f), a holy priesthood (2: 5), an elect race, a holy nation, God's own possession (2: 9), pilgrims and sojourners here (2: 11). The term "brotherhood" (2 17) also occurs for the whole body of believers (men and women). He has pointed words about social wrongs that should be righted and social duties to be discharged. A very obscure passage in 3: 19 is interpreted by some to teach probation after death, but on too slender a foundation. Peter is anxious that Christians, who are now hated as a class, shall show clean

lives and not suffer as thieves and murderers (4: 1-16). It is proper for judgment to begin at the house of God, but those not Christians cannot escape and are without hope and help (4: 17f). In 5: 1-10, Peter seems to be mindful of the command of Jesus to feed the flock of God and he is now really humble in heart and can talk about it simply and powerfully. "Girded with humility" may be a figure taken from the towel with which Christ girded himself when he washed his disciples' feet. The Epistle is rich in words of comfort to the soul.

4. The Epistle of Jude.

(a) The Author.

He calls himself simply "Jude, a servant of Jesus Christ, and brother of James." (1) The James is the brother of Jesus who had a brother named Judas (Mark 6: 3), also not converted until after the resurrection of Jesus (Acts 1: 14). It is noticeable that, though he speaks of being the brother of James, he does not mention the fact that he is a brother of Jesus. In this he follows the example of James. The work of Jude is unknown to us, save that he was married and carried his wife with him in his work and travels (1 Corinthians 9: 5). The Epistle shows him to be a man of vivid imagination and passionate nature.

(b) Date.

There is much uncertainty between this Epistle and 2 Peter. If the genuineness of 2 Peter is admitted, as I hold, then both epistles must come before the destruction of Jerusalem. The point is that the second chapter of 2 Peter either made use of the Epistle of Jude or Jude made use of this chapter. The arguments are nicely balanced, but, on the whole, it seems more natural to think that the smaller Epistle should have been to a certain extent incorporated in the larger than that the smaller should have picked out one chapter of the larger for modification. Besides, Jude has quite an individual style full of picturesque phrases that argue for originality. Hence, we have to think of a date somewhere about A.D. 66 as the probable time when the Epistle was written.

(c) Place and Destination.

We know nothing of either. There is nothing concerning the location of the writer. As to readers he only says, "to them that are called, beloved in God the Father, and kept for Jesus Christ" (1). This language is wholly general and leaves us at sea. But it is not addressed to a local church.

(d) Doctrine.

The writer is conscious of the common bond that binds them all in Christ, and speaks of "our common salvation" (3). He is aware of the

heresies that were threatening his readers, probably the Gnostics, and urges the believers to contend earnestly for the faith which was once for all delivered unto the saints (3). The word "faith" here means the content of the gospel rather than trust in Christ. But evidently the heretics denied "our only Master and Lord Jesus Christ," not only by creed, but also in life (4). He reminded his readers of God's dealings with Israel in Egypt and with evildoers through all their history. The quotation from Enoch (14f) occurs in nearly these words in the book of Enoch, one of the Jewish apocalypses. He speaks of the apostles of Jesus as a group of leaders (17), who predicted these evil days. He makes a passionate plea for rescue work to save the perishing (23).

5. Second Epistle of Peter.

(a) Authorship.

No book in the New Testament causes so much doubt about its genuineness as the Second Epistle of Peter. The writer claims to be Simon Peter (1 : 1), and to be an apostle of Jesus Christ, and refers to the First Epistle in explicit language (3 : 1). But, none the less, the style in the Greek is decidedly different in spite of certain resemblances. It is argued also that the use of "your apostles" (3 : 2) shows that the writer is not really an apostle himself and that he places Paul's writings on a par with the Old Testament (3 : 16), which would not have been done in the first cen-

tury. As to the style of the Greek, which is rather uncouth, it is possible that this was Peter's own work without any revision. He was called "unlearned and ignorant" (Acts 4: 13), and was certainly not a school-man, but a fisherman. In the case of First Peter it may be that Silvanus acted as Peter's amanuensis (1 Peter 5: 12), and hence may have smoothed out points of Greek here and there. So Luke may have done in reporting Peter's speech on the day of Pentecost, which is given in condensed form. The difference in vocabulary between the two Epistles may be partly explained by difference in subject-matter. The reference to apostles is not a real hindrance to Petrine authorship nor is that to Paul's writings. Peter really loved Paul, and there was no standing breach between them. Indeed, 1 Peter represents an essentially Pauline conception of Christ and Christianity. On the whole, therefore, the evidence is still in favor of the genuineness of Second Peter as Bigg holds in his great commentary. If the Epistle is not genuine it is pseudepigraphic (under an assumed name), for the name of Simon Peter is employed as the author. The situation is not like that of the Epistle to the Hebrews, which makes no claim about the author.

(b) Date.

If genuine, the date must come between First Peter and Peter's death (between A.D. 65 and 68), probably 67 or 68.

(c) Destination.

The writer expressly says that he is addressing the same readers as those reached by First Peter (2 Peter 3: 1).

(d) Chief Ideas.

The Epistle is intensely practical and rich in helpful exhortations. He evidently means to combat the Gnostic teaching in the most effective way by a richer experience of Christ. The "like precious faith" (1: 1) reminds one of the "preciousness" to believers in 1 Peter 2: 7. Peter lays emphasis on "knowledge" in this epistle (1: 2, 5, 12; 2: 20; 3: 18). With Peter the knowledge of Jesus is the most excellent of the sciences. He appeals to his own knowledge of Christ while on earth, "eyewitnesses of his majesty" (1: 16), and describes the voice from the majestic glory on the Mount of Transfiguration, the holy mount (1: 17f). Peter holds to the new birth (partakers of the divine nature, 1: 4), and urges diligence to the full realization of God's elective purpose concerning us (1: 5-11). He is anxious to do his part to that end by this letter to stir up their minds by remembrance and to do something so that after his death they may be able to know the things of Christ (1: 14f). It is possible that he has here in mind also the Gospel of Mark, which had been prepared to some extent under Peter's auspices. At any rate, there is now no excuse for any not to know Jesus. The dim light of prophecy has been displaced by the full-orbed Sun of Right-

eousness. The word of prophecy is thus made clearer by the coming of Christ. Men spoke as the Holy Spirit disclosed to them, not by caprice or impulse. The translation should be "private disclosure," not "private interpretation" (1: 20f). The coming of false prophets was to be expected and should not be disconcerting any more than it was in the days of old, and we may add in the days since Peter wrote. "New Thought," "Christian Science," "Russellism," "Mormonism," and many other crudities will continue to disturb the followers of Jesus. A few men are even saying that Jesus never existed, and that Paul and Peter misunderstood him if he did exist. "The Lord knoweth how to deliver the godly out of temptation" (2: 9). He will do it now. Men had already begun to ridicule the return of Christ to earth. The scoffers misunderstood the ways of God who does not count time as we do. The main concern of all should be earnest piety, so as to be ready for Jesus when he does come and to hasten his coming by the spread of his kingdom among men.

6. The Death of Peter.

We are not told any of the details, and the early writers are not agreed. He was probably put to death about A.D. 68, not far from the time of Paul's death. There is some support for the notion that Peter was put to death about A.D. 64 as a result of Nero's persecutions, soon after the burning of Rome, but we follow the more probable

theory. The place seems to have been Rome. The story is that he was crucified and, at his own request, head downward as not worthy to be crucified as Jesus was. But we can only know that Peter died worthily as Jesus had said he would do (John 21 : 18f). He had once boasted that he would die for Jesus though all men forsook him, and then denied Christ that very night. But by slow steps Peter came back and up and met his task bravely and nobly to the end.

TOPICS FOR REVIEW.

1. The Catholic Epistles.
2. The life of Simon Peter.
3. Peter and Paul.
4. The First Epistle of Peter.
5. The Second Epistle of Peter.
6. Pseudepigraphic writings.
7. The beginning of a New Testament canon.
8. Jude the brother of James.
9. The Epistle of Jude.
10. Peter and Rome.
11. Heresy in creed.
12. Heresy in conduct.
13. The second coming of Christ.

CHAPTER XV.

THE PRIESTHOOD OF CHRIST.

1. Unity of Teaching in the New Testament.

THE most striking thing in the New Testament is the unity of conception of Christ and oneness in doctrine and ethical standards. The various books represent different grades of culture and separate standpoints. One sees at once that the bond of union is Jesus. Efforts have been made to show that the earliest type of teaching in Christian circles regarded Jesus as merely a good man and that Jesus himself did not claim to be Christ the Son of God and did not receive worship. It has been asserted that it was only after Paul had made his interpretation of Jesus as the Christ that the disciples came to worship Jesus as the Son of God. Hence the cry "Back to Christ" was raised to get away from the Christ of Paul to the Jesus of the Synoptic Gospels. Unfortunately for this plea, the Jesus of the Synoptic Gospels turns out to be identical with the Christ of Paul and of the Gospel of John. Then it was urged that the real historical Jesus can be found only in the original sources that lay behind the Synoptic Gospels, but, when modern criticism has agreed on this source called Q, or Logia of Jesus behold,

Christ is there, Jesus Christ the Son of God. The next step has been taken, viz., to brush all the Gospels and their sources aside as perverted and distorted pictures under the twist of theology. The historical Jesus can only be found by rejecting all the known evidence about him and making up a Jesus of the imagination, the Jesus of evolution pure and simple, the mere product of his time, a good man, but only a man. It remains only to add that the final step in this delusion in criticism is to say that Jesus never existed at all, but is pure invention. This bold denial of the historicity of Jesus is the logical deduction from the rejection of the Gospels as witnesses about him. But it is a *reductio ad absurdum* and defeats itself. We come back then to sanity in criticism. Once admit that all the New Testament books treat Jesus as the Son of God, as God and man, and we have no trouble on that score if we are willing to hear testimony and to hear the witness of Christ in our own hearts and lives. We are ready then to see diversity in unity, but the unity is there because the same spirit has spoken through different men the gospel of grace in Christ. The books present Christianity, not Judaism, not Buddhism, not Stoicism, not Mithraism, nor any other of the mystery cults.

2. Diversity of Teaching.

There are many sides to the character of Christ. The Epistle of James gives us probably the earliest view of Jesus that we have, but even there Jesus is

the Lord Christ and the object of faith. No one Gospel is exhaustive in presenting the story of Jesus. There is an element of truth in the new discussion of the Synoptic Christ, the Johannine Christ, the Pauline Christ, the Petrine Christ, but the difference is a matter of temperament and training, not of different Christs. Paul did not preach "another Jesus" (2 Corinthians 11: 4) from Peter and Peter from Paul. Jesus himself was so many-sided that no one man saw all of him or could tell all that he saw. Each man gave his interpretation. At bottom, they all agree, but there is the diversity of life. Each of the Synoptic Gospels has its own angle of vision. Mark's Gospel is the simplest and the most objective presentation of Jesus, while Matthew's Gospel gives us Jesus as the Jewish Messiah, and Luke's as the Saviour of the whole world. But, while this is true, the variation is a matter of emphasis or tone in the picture, not of essence. Each of the Synoptic Gospels gives Jesus as the Christ, the Son of God, the object of faith and worship. The Gospel of John is more metaphysical and philosophical in the prologue (John 1: 1-18), and gives the eternal relation of Jesus as the Logos (cf. Plato and Philo), who is eternally with the Father (eternally begotten as Origen says), and who was incarnated or made flesh and dwelt among men. But it is not a new Christ, but the same Christ who died for our sins and rose again from the dead and now leads the hosts of righteousness to victory. Paul comes to the interpretation of Jesus

from the side of Pharisaism and with a trained intellect and theological precision of statement. But Paul dropped the vagaries of Pharisaism concerning a political Messiah and grounded his view of Christ in his own experience of grace, though he brought a rich environment of Jewish and Greek culture to the statement of his views. He is the theologian of the New Testament, but he never loses sight of the central fact of Christ's death for sinners. Freedom from sin and from the law by reason of Christ's atoning death is the core of Paul's teaching. Peter is eminently practical, but he has a firm grasp upon the fundamentals of the faith, redemption by the blood of Christ, and proof of the new birth by the new life. The Epistle to the Hebrews emphasizes the priestly work of Christ which is found elsewhere also. Paul proclaimed the propitiatory death of Christ as the heart of his gospel (Romans 3 : 25). Peter taught redemption by the precious blood of Christ (1 Peter 1 : 18f). With John we see the same idea, for Jesus is the propitiation for our sins (1 John 2 : 2). The book of Revelation has much about the Lamb slain for our sins (Revelation 5 : 6, 10). But the only formal discussion of the priestly work of Christ occurs in the Epistle to the Hebrews. He is the Priest-victim in the New Testament as well as Prophet and King, but in the Epistle to the Hebrews the subject is treated with fullness and marvelous ability.

3. Authorship of the Epistle to the Hebrews.

The Epistle itself tells nothing, and many names have been suggested, such as Paul, Luke, Apollos, Barnabas, Clement, Silas, Timothy, Priscilla. As a matter of fact we really do not know and probably shall never know. Origen says that only God knows. The argument from style is not conclusive, though it certainly is not in the style of any of Paul's thirteen Epistles. It is held by some that the book was originally an address of Paul which was put by Luke into the form of a letter. But anonymity does not affect the value of the book at all. Paul still has advocates, though the bulk of modern opinion is against the Pauline authorship.

4. Destination.

There is doubt also concerning the readers. It seems clear that a local church is addressed, for the writer seems to refer to specific experiences of a group of people in one community (Hebrews 10: 34ff). The whole argument of the book makes it plain that this group is a body of Jewish Christians and not Gentile Christians. But what Jewish church? Naturally, the church in Jerusalem occurs to one as the most obvious one, since there is so much in the book about the ritual of Jewish worship. Some have argued for a place in Egypt or in Asia Minor, or even in Italy. The oldest manuscripts have simply "To Hebrews." Like Matthew's Gospel and the Epistle of James, this Epistle is addressed specially to Jews.

5. Place of Writing.

The writer may have been in Italy. The sentence, "They of Italy salute you" (Hebrews 13: 24), naturally implies that the writer is in Italy, but it may also mean those who have come from Italy and are now with the writer. Equally inconclusive is the reference to Timothy (13: 23), who may be in Italy after his release or may have left.

6. The Date.

The fullness of detail about the ritual worship apparently implies that the temple is still standing. But the fact that the description of the tabernacle is given, rather than the temple, is urged on the other hand to show that the book was written after the destruction of the temple. The writer, however, explains (8: 2f), that the tabernacle is used because it was an immediate copy of the heavenly pattern. Besides, the argument that the old covenant "is nigh unto vanishing away" (8: 13) would have been clinched by the statement that the temple itself has been destroyed. The failure to do this argues that the book was written before that event, and yet it may have been just before. Once more the plea for Christians to come out of the Jewish camp (13: 11ff) makes it unlikely that the temple was destroyed when the book was written. So, then, if the Epistle was written after Paul's death (before June. A.D 68) and before the destruction of the temple in A.D. 70, we have a narrow margin for the date, somewhere near A.D. 69.

7. Style.

The author is the most literary of all the New Testament writers, though the book is written in the current *koine*. It is not literary Attic nor exactly literary *koine*, but is vernacular *koine*, with a decided literary flavor. There is progress in the argument and more literary structure than is usually the case in the New Testament. The book begins like a treatise, proceeds like a sermon, and concludes like a letter. In the opening verses there are some terms that reveal knowledge of Alexandrian philosophy (cf. John's use of Logos for Christ, a term common in Plato and Philo), whether Philo or the Wisdom of Solomon or just a knowledge of the school of Alexandria. The Epistle to the Hebrews is intensely loyal to Christ and its philosophy of religion is centered in the person of Christ. The writer uses the figures of speech of a man of culture and has often the periodic structure of the orator with the orator's glow and passion.

8. Occasion.

The immediate occasion of the Epistle was apparently the peculiar trial of the Jewish Christians. It is not a case like the Judaizers in Antioch and Jerusalem, Galatia and Corinth who sought to fasten Judaism upon Christianity, or like the Gnostics in Asia who tried to dilute Christianity with philosophical speculation and the mystery cults. The trouble is here far more simple and direct. The Jewish Christians are at-

tacked by their Jewish neighbors with the charge that Christianity is no religion at all when compared with Judaism. The Christians are reminded of Moses and the angels, of Joshua and Aaron, of the prophets and the covenant, of the tabernacle and temple with all the glorious service, of the promises to Israel alone. They were reminded also of the low estate of Jesus, who was not merely a man, but a man rejected by the Jewish ecclesiastics and crucified as a criminal. They were asked, in short, to give up Christianity entirely and come back to Judaism, the religion of their fathers, the only religion worth while. It was a powerful plea and had evidently made some impression. The enthusiasm of many was chilled. Their activity was deadened and hesitation and doubt had settled upon some. It was a crisis for that church and meant ruin for it if matters were not set right. One is reminded of the crisis in New England Congregationalism when Unitarianism carried away so many of the churches from the worship of Jesus as Lord and Saviour. The author writes out of a deep sense of immediate need and for the purpose of meeting this crisis and holding these Jewish Christians to their confession of faith and hope in Christ.

9. The Line of Argument.

The author proceeds to show in most masterly fashion that Jesus is the real glory of Christianity and that Jesus lifts it sheer above Judaism

at every turn. We can follow his course of argument with perfect ease.

(a) Jesus is Better Than the Prophets (1: 1–3).

He is the Son of God and that is the crown of the gospel. God did speak through the prophets to the men of old. That is true beyond doubt, but it was a scattered and a varied message, but, in the person of God's Son, God has given the full and final Word to men, the consummation of the old. This Son is very God of very God in essence, power and service. He not only made the universe, but he has offered sacrifice for sin and now sits on the throne with the Father.

(b) Jesus is Better Than the Angels (1: 4—2: 18).

At once Jesus has been lifted to a plane above man and yet he was and still is man. The person of Christ is thus a problem not from the Gnostic standpoint, but from the universal standpoint. In particular the Jews were opposed to the worship of a mere man and most of them to the worship of angels, though some Jews (cf. Tobit) had already begun to worship angels (so the Essenes). But the angels worship Jesus. The writer presents Jesus as superior to angels because he is the Son of God (1 : 4—2 : 4), as shown by Scripture. Hence, it is perilous to turn away from this great salvation. Once again he is superior to angels because he is the Son of man (2 : 5-18). This very Incarnation is a crown of honor and fulfills the true destiny of man. More-

over, the Incarnation was appropriate as the Father looked at it, since thus the Son gained a perfect human experience and was qualified to render service as high priest of which he would have been incapable otherwise.

(c) Jesus Is Better Than Moses and Joshua (3: 1—4: 13).

What the Jewish Christians need is to understand Jesus properly, to "realize" Jesus. If they do that, they will see that Moses was a faithful servant in God's house (people of Israel), while Jesus is a faithful Son over God's house (the spiritual Israel). The warning is pertinent for the Jewish Christians not to imitate their ancestors, who, under Moses, perished in the wilderness and proved unworthy to enter the Promised Land. The elect are those that hold out unto the end. The eye of God is upon all and no one can escape him.

(d) Jesus Is a Better High Priest Than Aaron (4: 14—7: 28).

The high priest had human sympathy and divine appointment. Jesus had both. His experience in Gethsemane proves his sympathy and he was appointed by God a High Priest after the order of Melchizedek, not Aaron. The author then proves that Melchizedek was a greater man than Abraham, and, therefore, of Aaron and Levi. Jesus belonged to the tribe of Judah, not of Levi. He is a King-Priest, like Melchizedek. The

readers are rebuked for their sluggishness and urged to wake up and not to relapse into a state of hopeless defection. Their hope is in God who has given his promise and oath to keep those who flee to him for refuge.

(e) Jesus Ministers Under a Better Covenant (Chapter 8).

The covenant of law failed because the people could not or did not keep it. The new covenant is one of grace and is in the heart. It is operative and effectual in Christ and displaces the old Christianity; thus it takes the place of Judaism, which is old and nigh unto vanishing away.

(f) Jesus Serves in a Better Sanctuary (9: 1–12).

The old, though patterned after the heavenly, was only meant to last till a time of reformation, when Jesus came and the ceremonial passed away because the real had come. Jesus is now our High Priest in heaven, the greater and more perfect tabernacle where he officiates.

(g) Jesus Offers a Better Sacrifice (9: 13—10: 18).

The blood of bulls and goats has no efficacy in itself. It only serves as a symbol of the true sacrifice, which is Jesus himself. He is the Victim and the Priest. His sacrifice is voluntary and, therefore, in the realm of Spirit. It is that of the sinless God-man with infinite value. Thus he makes effective the types of himself. Thus he is able by the one sacrifice, which does not have to be

repeated, to save to the uttermost all that come unto God by him. There is no more need of a sin offering, for this one offering brings remission of sin. Thus we are cleansed in heart and life, sanctified in Christ.

(h) Jesus Fulfills the Promises (10: 19—12: 3).

Faith in the unseen God has actuated the saints in all the ages. They had faith in God even when they failed to see the great promise of the Messiah come true. They did see God faithful in his word, even in times of the greatest trial. The inspiration of the high and holy past stirs the real Jews to be loyal to Christ now. Jesus himself endured the cross and despised the shame, and thus gives us the supreme example of fidelity. He is the author and finisher of our faith and calls upon us to be true to the end.

10. The Application (12: 4—13: 25).

(a) Chastisement is Proof of God's Love (12: 4–17).

The lesson of chastisement is one that children have to learn. It is easier to see the benefit after the chastisement is over. Patient endurance is what is needed.

(b) The Warning of Mount Zion (12: 18–29).

The Jews all knew of the thunders of Mount Sinai. But God is still a consuming fire. Mount Zion, the heavenly Jerusalem, the kingdom of

God, is more terrible than the old. Hence, apostasy must be abhorred and avoided.

(c) If Necessary, Come Out of Judaism (Chapter 13).

The issue is not pressed, unless the Jews insist. But they led Jesus outside of Jerusalem and crucified him there on Golgotha. Let us not be ashamed to go out and take our stand with Jesus outside the camp of Judaism and bear the reproach of the cross with him. The cross has become his glory. Let us glory in it also. Jesus has not changed. Why should we give him up? Let us be loyal to Christ and to the Christian leaders.

TOPICS FOR REVIEW.

1. Christ in the New Testament.
2. Types of teaching in the New Testament.
3. The author of Hebrews.
4. The readers of Hebrews.
5. Date.
6. Purpose of the Book of Hebrews.
7. Characteristics of the Epistle.
8. Peril of the Jewish Christians.
9. Line of argument in reply.
10. The glory of Jesus.

CHAPTER XVI.

FINAL VICTORY.

1. The Life of John.

We have few dates for constructing a picture of the work of John after the story in Acts drops him. In the early chapters of Acts John appears to be the constant companion of Peter and yet to be in a way not so aggressive as Peter, who is the speaker on all occasions when it is necessary to speak. Peter and John were sent from Jerusalem to Samaria to investigate the work of Philip there (Acts 8: 14). He is mentioned no more in Acts, save in 12: 2 as the brother of James, who was killed by Herod Agrippa I. John must have thought of the words of Jesus when he and James made the ambitious request about sitting on the right hand and the left hand of Jesus. Jesus had promised that they should both drink of the cup of death and have the baptism of death (Mark 10: 39ff). James had now had his baptism of blood. It was John's turn next and he wondered when it would come. He himself did not share the idea which some had taken up that he was to live till Jesus came back to earth again. That was merely a misunderstanding of what Jesus had said to Peter in reference to Peter's

ill-considered inquiry about John when Jesus had assured Peter of his martyrdom (John 21 : 20-23). It was evidently a surprise to John that he lived longer than any of the original apostles. John was in attendance upon the great conference in Jerusalem and shared the honor of the occasion with James, the brother of Jesus, and Simon Peter. These three were the pillars in Jerusalem (Galatians 2: 9f). But he is not recorded in Acts 15 as making a speech as Peter and James did. He remained silent in spite of his prominence and power. Like Peter, he was not a man of the schools and had no scholastic training (Acts 4: 13), but he was a man of supreme genius. He and James were called sons of Thunder, and John showed his fiery disposition by his harshness toward the man who was casting out demons in the name of Jesus, though not one of the apostolic circle (Mark 9: 38f), and by wishing to call down fire upon the Samaritan village (Luke 9: 54f). He apparently shared in the jealousies of the apostles at the last passover (Luke 22: 24ff). It is clear, therefore, that John had much to overcome in his own nature to become the apostle of love. Jesus loved him tenderly and found that John understood some of his moods and ideas best of all. He was evidently a man of the spiritual temperament and with rare elevation and nobility of thought, but also with intensity of feeling and energy of action. It is clear from 3 John 9f that John traveled a good deal among the churches. He probably was familiar with the

seven churches of Asia addressed in the Book of Revelation (2, 3), and knew their characteristics well. He was in exile on the Isle of Patmos, when he wrote the Apocalypse, because of his witness to Jesus (Revelation 1: 9) probably at Ephesus. The early writers tell of a ministry of John in Ephesus. He seems to have lived on till near the end of the first century and is said to have suffered death in a cauldron of boiling oil. He is represented as having sharp opposition to Cerinthus, the Gnostic. But, like Peter, John had no Luke to follow his fortunes, and his later history is wrapped in obscurity, though many stories are told about him by late writers.

2. The Johannine Writings.

These writings (the Fourth Gospel, the Epistles of John, the Apocalypse or Revelation) are the occasion of the sharpest controversy. The Johannine Question, as it is called, is complex. The authorship of the Fourth Gospel is still keenly debated, but advocates of the Johannine authorship have the best of the argument, though it is now generally recognized that this Gospel, written last of all toward the close of the century, represents the teaching of Jesus of a special sort reflected in the mould of John's own personality. John has caught in a marvelous way the spirit of Christ, and the words of Jesus are often blended with his own condensation or paraphrase. The Fourth Gospel supplements the other Gospels, but does not contradict them. But if we assume

that John the apostle is the author of the Fourth Gospel, we still have left the problem of the Epistles and the Revelation. The Epistles are practically identical in style and tone with the Gospel and are bound to be credited to the same author, though the term "elder" (presbyter) in second and third John has made some suspect that the presbyter John, not the apostle John, is the author. The Apocalypse does furnish a real difficulty both in style and in subject matter. The Greek is the most vernacular in the New Testament and shows more variations from grammatical niceties. The Gospel and Epistles are comparatively free from such idiosyncracies. The explanations are various. Some urge that this is the true apostle John while the Gospel and Epistles are by the presbyter John. Others argue precisely the opposite, that it is the Revelation that is by the presbyter John. Others deny that the apostle John wrote any of the books. Still others hold that John the apostle wrote them all, as I believe. The diversity of style may be explained either by the fact that the Revelation was earlier and represents John's cruder idiom or by the fact that the Revelation was unrevised, since John was in exile and shows also the excitement of the visions which he has seen. This latter view appeals to me. But there are many points of likeness between the various Johannine writings in vocabulary, thought, and diction. They represent one of the great divisions of the New Testament.

3. Date of the Epistles.

There is absolutely nothing to indicate clearly the date of the Johannine Epistles or their relation to each other in point of time. The fact that John is the chief spirit in Asia Minor seems to indicate a period after the death of Paul and Peter. We naturally think of a date after the destruction of Jerusalem, perhaps about A.D. 80-85.

4. The Destruction of Jerusalem.

The year A.D. 70 marks a new era in Jewish history and in the history of Christianity as well. Henceforth the Jews are without a temple, and even without a homeland. They have been scattered to the four quarters of the earth with the rest of the Dispersion and are still so scattered. Jesus had foretold this dire disaster (cf. Matthew 24, 25), and found in it the punishment of the Jews for their treatment of him and the prophecy and types of the end of the world and of his second coming to earth. The Christians likewise came to see in the destruction of the city and temple a sign of the downfall of Judaism for its rejection of the Messiah. He came unto his own land and his own people received him not. The separation of Christianity from Judaism became clearer after this great tragedy. Paul had foreseen that the Jews would lose (had already lost) their primogeniture in the kingdom of God. They had let their privilege fall unused by their side. We are to think then of all the Johannine

writings as written after the destruction of Jerusalem, though there is still dispute concerning the date of the Apocalypse as we shall see.

5. The Spread of Gnosticism.

Paul had foreseen the peril of incipient Gnosticism and fought it in the third and fourth groups of his Epistles. Peter likewise grappled with Gnosticism, as did Jude. But the heresy had developed now to a sharper issue. They became quite aggressive and John's tone is very sharp toward them. Both kinds (Docetic and Cerinthian Gnostics) are condemned in those Epistles. If one will read the Ignatian Epistles, written in the early years of the second century, he will see Gnosticism of a still more highly developed type. But in John's life it had spread far and wide.

6. The First Epistle of John.

In the opening verses we find John insisting that Jesus had an actual human body in opposition to the Docetic Gnostics, who held that Jesus only seemed to be a man and was really an æon. The Gospel of John, while showing the humanity of Jesus, clearly lays chief emphasis on his deity (John 20: 31), probably against the Cerinthian Gnostics, who denied that the man Jesus and the æon Christ were one, or against the Ebionites, who denied the real deity of Jesus. The First Epistle of John admits the deity of Jesus, but lays chief stress on his humanity as genuine and real.

So "the blood of Jesus his Son cleanseth us from all sin" (1 John 1:7). The Cerinthian Gnostics are condemned in 1 John 2:22: "Denieth that Jesus is the Christ." We must try the spirits whether they be of God. The Docetic Gnostics denied that Jesus Christ came in the flesh (4:2f). The dominant note in this Epistle is that of reality. John could not brook the shallow pretentiousness of the Gnostics, who claimed special initiation into divine mysteries and peculiar familiarity with God and flippantly said, "I know him" (2:4), and yet hated their brothers and walked in all manner of evil. They talked loudly of the light and walked in darkness. They are liars, says John with all bluntness. The easy-going profession of absolute freedom from sin was a travesty of Christianity. We have hope because we have Jesus as our Propitiation for sin and our Advocate with the Father (2:1f). The man who falls into sin has thus hope of pardon, while the man who persists in the habit of sin is like the devil and belongs to the devil whose child he is (3:4-10). Love of the brethren is proof of love of God. If we love God we will love the sons of God. Faith is the victory that overcomes the world. Faith has love. Perfect love casts our fear. The world still lives in the grip of the evil one, but it will yet be rescued from his dominion.

7. The Second Epistle of John.

The Elect Lady may be a church or, as is more likely, a lady. Her name may, indeed, be Cyria

(verse 5). We seem to have an Epistle to a sainted woman and her children. John is pleased with her children and that will make her heart glad. She had probably entertained John on one of his journeys (mission tours). He writes of truth and love, of Christ as the standard of truth, of progress within and into the fullness of Christ, not the shallow ignoring of Christ in the name of progress.

8. The Third Epistle of John.

Here we have an Epistle to a choice servant of God, whether preacher or layman. We know not if he is the Gaius of Corinth, Paul's host at Corinth (Romans 16: 23). But he had been the host of other strangers, mission teachers and preachers, besides John (3 John 5f), and had helped them forward in their journeys for Christ. It was still impossible for the missionaries to receive pay from the Gentiles as they went forth for the name of Jesus. They would have been accused of coming for the money. Already we see in Gaius one who gave a glad welcome to the preachers of Christ. He had a kindred spirit in Demetrius. But Diotrephes had refused to entertain John, when with the church, and had threatened expulsion to those who dared to show hospitality to John. Diotrephes is the typical church "boss" of the rule or ruin sort. These little Epistles of John give us precious glimpses into the church life of the later years of the first century as Christianity pushed on its struggle

with Judaism, heathenism, Gnosticism, Mithraism and all the mystery cults of the age, pushed on in spite of the narrow jealousy and stinginess of many of the Christians themselves, by the energy of the few consecrated ones like John, the Elect Lady, Gaius and Demetrius, who gave themselves wholly to the progress of the kingdom.

9. The Date of the Apocalypse.

A generation ago it was common to say that the Apocalypse was written just before the destruction of Jerusalem, when people were expecting Nero to come back to life and power. The catastrophies pictured were due to the Neronian persecution. But it has now been discovered that Domitian was considered by some to be Nero *Redivivus*. He surpassed Nero as a persecutor. Hence the express testimony of Irenæus as obtained from Polycarp that John wrote the Apocalypse near the close of the reign of Domitian is allowed full weight. The book is probably, after all, the last book of the New Testament.

10. The Shadow of Persecution.

The Roman Emperor Domitian had instituted persecution against Christians as a nuisance and the power of the state was heavy against them all over the empire, particularly in Asia Minor. John himself fell a victim to this widespread oppression of Christianity and is in exile in the Isle of Patmos. Paul (2 Thessalonians 2) had foreseen this struggle between Rome and Chris-

tianity and had pictured the Roman emperor as the Man of Sin who received worship as God. The emperor cult was the chief worship of the empire. It was inevitable that Christianity, whose disciples could not worship Cæsar, would come into collision with the state whenever the state endeavored to force the Christians to worship the emperor. Caligula had trouble with the Jews on this score. Nero took it up as a way out of his scrape about the burning of Rome. But Domitian is in a much more serious mood and inaugurates a fixed policy to stamp out Christianity as dangerous to Roman imperialism. So the great battle between Cæsar and Christ was on. It was to last for centuries. The issues often hung in the balance. Cæsar had all the advantage of power and prestige from a worldly point of view. How could the scattered congregations of believers stand up against this arbitrary power? Already thousands have been slain.

11. The Purpose of the Apocalypse.

John is full of the visions about the conflict, and writes to cheer the saints in the midst of battle. They are oppressed by the power of imperial Rome and by the hand of the provincial government. The ring of seven churches from Ephesus were in the very center of the conflict. Some were tempted to turn traitor. All needed a word of cheer. No one could speak it with the same accent of authority as John the Beloved Apostle, now himself in his old age an exile for witnessing

to Christ. There were martyrs in plenty, and John's turn would come soon. But he is not afraid.

12. The Method of the Apocalypse.

The book of Revelation is an apocalypse, is, in fact, the Christian apocalypse. The term "apocalypse" means revelation (unveiling), and at first seems a misnomer when applied to a book full of symbols which are so obscure to us. But it is to be remembered that the symbols were not necessarily obscure to the readers. The use of apocalyptic was a recognized method of writing that was now in common use among the Jews. It arose in times of oppression when the Jews were afraid to say in plain language all that they wished to say. Hence, symbols were used that were intelligible to the initiated, but more or less of a jumble to the uninformed. The Book of Daniel is a striking instance of such a writing in the Old Testament. See also the Book of Enoch, Second Esdras. In fact, the apocalyptists, as they were called, came to be the chief spiritual interpreters of the better Judaism of the time in contrast with the hard Pharisaism so current. But there were many vagaries and excrescences in the use of apocalyptic. The Book of Revelation is almost a mosaic of images used in Ezekiel and Daniel. Some writers claim that the book uses other Jewish apocalypses. There was ample reason for the use of apocalyptic in Revelation since the downfall of Rome is predicted and that prediction

would not help Christians at Rome. Hence, the imagery is veiled and yet it is clear enough that here Babylon refers to Rome. The courage of John who is in exile is not concealed by the use of imagery.

13. Interpretations of the Apocalypse.

The book has proven a veritable puzzle to the expositors, once the historical atmosphere is lost and the key to the symbols is gone. Those with special theories of the millennium have appealed to it for proof. The millennium is only mentioned in the twentieth chapter and is itself a symbol, but has been made by many the key to the whole book. The essential fact of the second coming of Christ is in danger of being obscured by rival theories of the millennium. Schemes of history have been worked out to fit the seven seals, the seven trumpets, and the seven bowls. These have been taken as continuous, one series after the other, and as outlining the course of history till the end of the world. They have also been taken as synchronous, each series more or less parallel and each going to the end. But both of these historical theories fail in any fair interpretation of the symbols. Roman Catholic scholars found the millennium to begin with the conversion of Constantine, but Protestants have replied that this period is the Dark Ages and that the two beasts are Pagan and Papal Rome. The Roman Catholic scholars have replied that the book is all over in the past (Preterist theory) either in the time of Nero or

of Domitian. If so, the fulfillment ought to be clear by now. Other Romanists have urged that the book is all about the future (Futurist theory), and has no bearing on the present. In the medley of views, some scholars take all the book to be purely spiritual with no historical aspects at all. A saner view is the more recent one of W. M. Ramsay, who finds in the two beasts a reference to imperial and provincial Rome as persecuting Christians and sees the occasion and immediate historical reference in the Domitianic persecution, but takes the book as a picture in general terms of the struggle between the world dominion and Christ repeated throughout the ages. It is futile to make the book a proof text in ecclesiastical controversy since the symbols can be interpreted in so many ways. No book demands more common sense and none yields richer fruit when handled properly.

14. Letters to the Seven Churches.

The whole book is addressed to the circle of seven Asia churches (Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea) so that one is justified in thinking the need of these churches was especially great, though the book has a message for all Christians of that age and of all times. There are (chapters 2, 3) special messages to each of these churches. The churches represent various types, to be sure, but the picture is a true one drawn from life. Already Christianity is feeling the influence of the lapse of years

upon those who are disposed to grow weary in well-doing. Heresy is rife in Asia (cf. Colossians, Ephesians, 1 and 2 Timothy). The love of many has grown cold and orthodoxy is often a dead form. Jesus walked among the churches then as he does now and sees, alas, all the shortcomings and subterfuges of the saints. The predictions about these churches and cities have all been fulfilled. The ruins of Ephesus, for instance, speak eloquently of a first love from which this great church of privilege and power has turned away.

15. Practical Aspects of the Apocalypse.

There is a great deal in the book that is easily understood and that is exceedingly useful for the life of all Christians. The picture of the worship of God and Jesus in chapters four and five is inspiring for true devotion. The same thing is true of all the many glimpses of heaven in the book. Jesus is the object of worship on a par with the Father. Jesus has made atonement for sin and is now at the right hand of the Father in power and glory. He will come again to claim his own and it will not be long, as God counts time. So the saints must cheerfully endure the ills of the present in hope of the glory that is to be. The power of Rome may kill the bodies of the martyrs, but their souls are happy with God.

16. Certainty of Triumph in the End.

Jesus is Captain and is leading the hosts of God against the hosts of Satan. The conflict outlined

in the Temptation of Jesus is here set forth at length. In spite of the apparent victory of Satan as he uses the power of Rome, or Anti-Christ, to slay the followers of Jesus, the outcome will be the conquest of the world for Christ. "The kingdom of the world has become the kingdom of our Lord and of his Christ" (Revelation 11: 15). There will be many ups and downs, but already John sees the fall of Babylon. The joy of heaven over this event reflects the spirit of the whole book. It is a drama, the drama of man in his last struggle with Apollyon. Christ as Captain will win. The hosts of Satan go back to hell. The hosts of Christ occupy the New Jerusalem, the city of God, the glorious picture of heaven, where the peace of God is in every heart, where the Lamb is the Light, where God himself is the Temple and the Glory, where his servants serve him and see his face and reign for ever and ever.

TOPICS FOR REVIEW.

1. John the apostle.
2. The Johannine writings.
3. Destruction of Jerusalem.
4. Spread of Gnosticism.
5. First Epistle of John.
6. Second Epistle of John.
7. Third Epistle of John.
8. Date of the Apocalypse.
9. The Domitianic persecution.
10. Jewish apocalyptic.
11. Purpose of the Book of Revelation.
12. Interpretations of the book.
13. The letters to the seven churches.
14. Pictures of heaven and hell.
15. The millennium.
16. The triumph of Jesus.

QUESTIONS FOR REVIEW AND EXAMINATION.

THESE questions may, at the close of the study, be assigned as a special lesson. Careful and constant review, at each recitation, of all the preceding lessons, will bring the class to this final test already prepared. At least sixteen questions, one for each chapter, should be selected from those given below for the examination. Pupils making a grade of 70 per cent are given appropriate seal for their diploma. Teachers preferring to do so may submit an examination at the close of each "Part."

CHAPTER I.

1. Show how the Roman Empire built "on the ruins of the past."
2. Indicate the influence of Greece on the Roman Empire.
3. Tell of educational conditions in the Roman world.
4. Show how philosophy "had received a distinctly practical turn" at this time.
5. What was the state of religion in the Roman world when Jesus of Nazareth was born?
6. What was the state of morals at this time?
7. Describe social conditions in the Roman Empire.
8. Tell of "business activity."
9. Name some of the important cities of this period.
10. What of the influence wielded by militarism?
11. Show how the "provinces" were governed. What of the government of Judea during the ministry of Jesus?
12. Indicate the general character of Augustus Cæsar, and tell of his reign.
13. What is meant by the Dispersion? Tell something of the Jews of the Eastern Dispersion, and of the Western Dispersion.

CHAPTER II.

1. Explain the coming of Palestine under Roman Rule.
2. Tell something of Greek influence in Palestine during the century preceding the Christian Era.
3. Tell of the career and character of Herod the Great.
4. What men succeeded Herod the Great?
5. Describe the character, and outline briefly the career, of Pilate.
6. Tell something of the two Herod Agrippas.
7. What various temples stood on Mt. Moriah? What of the place held by the temple in the life and affections of Israel?
8. Name the most important feasts observed by the Jews.
9. Tell of the membership of the Sanhedrin.
10. What was the origin of the synagogue? What was its object?
11. What Hebrew Scripture was in use in Christ's day?
12. What was the origin and what the nature of the Talmud?
13. Tell of the work and the influence of the scribes.
14. Describe the two "schools of theology."
15. Tell of the Pharisees and indicate their attitude toward Jesus.
16. What were important elements in the belief of the Sadducees?
17. Who were the Essenes? Did John the Baptist hold membership in this sect?
18. Who were the publicans and what was their general standing?
19. Tell of agriculture in Palestine.
20. Describe the position of women in the days of our Lord.
21. Concerning the destruction of Jerusalem: (1) Give date; (2) name the conqueror; (3) indicate the importance of the event.

CHAPTER III.

1-3. Tell something of Zacharias and Elizabeth.
4. Tell of John's life of preparation in the deserts.
5. Describe the wilderness of Judea and tell of John's ministry there.

6. Tell of John's "rebuking the age." Whence did John receive his authority and his baptism?
7. Set forth John's picture of the Messiah.
8. Why did Jesus seek baptism at the hands of John?
9. Tell of the "Commission from Jerusalem."
10. John identified Jesus as Messiah. Where? In what words?
11. Quote words of John which indicate his freedom from jealousy.
12. For what did John denounce Herod and Herodias?
13. Why did Herod shut up John in prison?
14. Tell of John's message to Jesus.
15. What was Christ's estimate of John?
16. Tell of the death of John the Baptist.

CHAPTER IV.

1. What are the sources of our knowledge of the life and work of Jesus?
2. What is your own impression as regards the supernatural in Jesus himself and in his works?
3. What does the author mean by saying that "there is no life of Jesus"?
4. What Scripture reasons have we for believing that Jesus is the Son of God?
5. Prove that Jesus was "the Son of man."
6. What was the message of Gabriel to Mary?
7. Describe the meeting between Mary and Elizabeth.
8. Tell of Gabriel's message to Joseph.
9. Why do we fix upon B.C. 5 as the probable date of the birth of Christ?
10. Tell of "the place" of our Lord's birth.
11-15. Indicate the five groups who interested themselves in the Christ-child.
16, 17. Give reasons for the flight into Egypt and for the return to Nazareth.
18. Describe the home and circle in which Jesus grew up.
19, 20. Describe the one glimpse which we get of the boyhood of Jesus.
21. Jesus was known as "the carpenter." What significance has this fact for all honest toilers?

CHAPTER V.

1, 2. What was the length of our Lord's ministry? At what date did our Lord begin his ministry?
3. Indicate the first act of Jesus as Messiah and show the significance of this act?
4. With what weapon did Jesus triumph over Satan?
5. Relate incidents which mark the beginnings of our Lord's ministry.
6. Tell of the rebuff at Jerusalem and of the single exception.
7. Tell of the success in Judea.
8. Describe "the harvest in Samaria."
9. What city did Jesus choose as headquarters for his work in Galilee? Why did he not choose Nazareth?
10. What leading charge was urged against Jesus by his enemies, especially in Jerusalem?
11. Tell of the choice of the apostles, and indicate the significance of this act.
12. The sermon on the Mount: Where was it delivered? To whom? With what purpose?
14. Indicate the attitude of the Pharisees toward Jesus and state the grievous charge which they openly brought against him.
15. What impression was made on the family of Jesus by this charge of the Pharisees?
16. Discuss Jesus as a teacher, noting especially his use of parables.
17. Jesus sent out the twelve by twos: For what purpose? With what result?
18. Tell of "the outcome in Galilee."
19. Jesus gave "special training for the twelve." Show the conditions which opened the way for this training and indicate circumstances favorable to such training.
20. After a long absence Jesus returned to Jerusalem for the feast of tabernacles. Tell of his reception at this time.
22. Which of the Gospels alone records the raising of Lazarus? Give a possible reason for the silence of the synoptics here.
23. Trace the movements of Jesus from his stay in the hills of Ephraim.

CHAPTER VI.

1. What was the state of public opinion toward Jesus as the passover approached?
2. What in the triumphal entry indicates the courage of Jesus?
3. Name two significant events which occurred Monday of the last week in the life of Jesus.
4. Indicate some events of Jesus' last day in the temple.
5. Of what chiefly did Jesus talk in the afternoon sitting on Mt. Olivet?
6. Tell of the offer of Judas to betray Jesus and indicate the motives which actuated him.
7. How did Jesus rebuke the pride of the apostles during the last passover supper?
8. By what sign did Jesus declare that Judas should betray him?
9. Of what were the bread and wine the picture? Of what the memorial? Of what the pledge?
10. Where do we have record of Jesus' farewell discourse?
11. Tell of the struggle in the garden.
12. By what sign did Judas betray Jesus? Describe Peter's effort to defend his Lord.
13. Was Jesus tried by Annas?
14. Show that the trial by the Sanhedrin was a farce.
15. How did Peter strengthen his assertion that he never knew the Lord?
16. Describe the manner of Judas' death.
17. What charges did the Jews urge against Jesus before Pilate?
18. What prompted Pilate to send Jesus to Herod Antipas?
19. What final effort did Pilate make to secure the release of Jesus?
20. What most probably was the location of Calvary?
21. Relate some incidents which occurred while Jesus was on the Cross.
22. What caused the death of Jesus?
23. What precaution was taken by the Sanhedrin in connection with the tomb of Jesus?

CHAPTER VII.

1. Indicate the importance of the doctrine of the resurrection.
2. Show how the doubt of the disciples makes it easier for us to believe.
3. Suggest some theories by which unbelievers have sought to explain away the resurrection.
4. How long did Christ remain in the tomb?
5, 6. Tell of two visits made by the women to the tomb of Jesus.
7. Tell of the visit of Peter and John to the tomb.
8. Tell of Mary's coming to the tomb.
9. What report was borne by the guard to the Sanhedrin?
10. What of the theory that the women started the belief in the resurrection?
11. Relate the circumstances under which Jesus appeared to Cleopas and his companion.
12. What significance was attached to the appearance to Peter?
13. Name the five appearances of Jesus during the first day of his resurrection life.
14. Tell something of the appearance "the next Sunday night."
15. To whom did Jesus appear by the Sea of Galilee?
16. What threefold duty as stated by the author is set forth in the commission as given on the mountain in Galilee?
17. What led to the conversion of James, the brother of Jesus?
18. Which of the evangelists records the commission given just before the ascension?
19. With what promise did the angels comfort the disciples when Jesus had ascended?

CHAPTER VIII.

1. Indicate the purpose of the Book of Acts.
2. What was the promise left by Jesus for whose fulfillment the disciples waited and prayed after his ascension?
3. Tell of the election of the "New Apostle."

4. Tell some things which occurred on "the day of pentecost," and show what claims were made by Peter.
5. Indicate some marks of a happy church mentioned in Luke's picture of church life following pentecost.
6. Tell of the miracle which led to the persecution of the disciples by the Pharisees. (Acts 3 : 1—4 : 31.)
7. Tell of the liberality of Joseph Barnabas and of the perfidy of Ananias and Sapphira.
8. Describe the "prosperity" which followed the death of Ananias and Sapphira.
9. Show how, during the "renewed persecution," Gamaliel saved the disciples.
10. Relate the circumstances which (probably) gave rise to the office of the deacon.
11. Wherein is the significance of the statement that "a great company of the priests were obedient to the faith."
12. What in Stephen's speech angered the Pharisees?
13. Tell of Saul's persecution of the church.
14. Tell something of the work of Philip in Samaria.
15. Indicate the significance of the conversion and baptism of the household of Cornelius.
16. Who made protest against Peter in connection with the baptism of Cornelius? Why?
17. Show how the power of the state was first used against the apostles.
18. Tell something of the Epistle of James.

CHAPTER IX.

1. Concerning Saul's persecution of the believers: Describe (1) Saul's motive; (2) his zeal and energy.
2. Give arguments to prove that Jesus actually appeared to Saul on the way to Damascus.
3. Tell how Ananias was induced to go to Saul at the house of Judas.
4. What became the central thought in Saul's new theology?
5. How did Saul probably occupy himself during his stay in Arabia?
6. Tell of Saul's departure from Damascus after his return to that city from Arabia.

7. Tell of Saul's reception in Jerusalem on his return to that city after his conversion.
8. What were the fruits of Saul's labor in Tarsus and Cilicia?
9. What was the occasion of Saul's coming to labor in Antioch?

CHAPTER X.

1. Concerning the first great tour, tell—
   (a) Of preparation for the missionary movement;
   (b) Of the call of the first missionaries;
   (c) Of the first mission band;
   (d) Of the course pursued, and why;
   (e) Of the reception on the return to Antioch.
2. What issue was made by the Pharisees against Barnabas and Saul?
3. What decision was reached by the Great Council in Jerusalem?
4. What was the point of difference between Saul on the one hand and Peter and Barnabas on the other hand?
5. The second great tour—
   (a) What gave rise to the dispute over John Mark?
   (b) What was Paul's first work in his second missionary journey?
   (c) Tell something of Timothy.
   (d) Why did not Paul push on westward to Ephesus?
   (e) What vision came to Paul at Troas?
   (f) What miracle did Paul work in Philippi, and with what results?
   (g) Tell something of Paul's experience in Thessalonica.
   (h) What of the attitude of the Bereans toward Paul's message?
   (i) What in Paul's sermon repelled the men of Athens?
   (j) Describe conditions as Paul encountered them at Corinth.
   (k) For what purpose did Paul write I and II Thessalonians?

CHAPTER XI.

1. How many missionary tours did Paul make?
2. Into how many groups do Paul's Epistles fall?
3. Name some of Paul's associates in missionary work.
4. What countries did Paul first visit on his third missionary tour?
5. Tell something of Apollos.
6. Three years in Ephesus—
   (a) Did the twelve "misinformed disciples of John the Baptist" have any connection with Apollos?
   (b, c) In what two places did Paul preach in Ephesus?
   (d, e) Give incidents which indicate the influence attained by Paul in Ephesus.
7. Tell of the division in the Corinthian church which Paul rebukes in I Corinthians.
8. Why did Paul push on from Troas to Macedonia?
9. Tell something of the nature of the Second Epistle to the Corinthians.
10. Why did Paul go to Illyricum?
11. How long did Paul remain in Corinth?
12. What does Paul in Galatians declare to be the very esscence of the gospel?
13. What thesis does Paul lay down in Romans?
14. To what city did Paul go up at the conclusion of his third missionary journey?

CHAPTER XII.

1. What reception was accorded Paul at Jerusalem?
2. What plan was adopted on Paul's part to remove prejudices of Jewish Christians in Jerusalem?
3. What false charge was brought by Jews from Ephesus against Paul?
4. Indicate the spirit of the Sanhedrin toward Paul.
5. Tell how the Lord cheered Paul the night after his trial before the Sanhedrin.
6. Show how Paul was rescued from conspirators who sought his death.
7. What charges did Tertullus on behalf of the Sanhedrin bring against Paul?

8. Why did Felix ask Herod Agrippa and Bernice to hear Paul?
9, 10, 11. At what points did Paul stop on his journey to Rome?
12. Tell of the conditions of Paul's life during the two years spent as a prisoner in Rome.
13. What is the keynote of Philippians?
14. Tell of the Epistle to Philemon.
15. What question is uppermost in Colossians?
16. What was the nature of the letter to the Ephesians?

CHAPTER XIII.

1. What are our sources of knowledge concerning the last days of Paul?
2. Was Paul ever really tried in Rome?
3, 4. Tell of Paul's probable whereabouts after his release in Rome.
5. On whom did Nero lay the blame for the burning of Rome? With what result?
6. How did Paul seek to correct evils in Crete?
7, 8. Indicate other places in which Paul probably labored at this time.
9. What was Paul's purpose in writing I Timothy? (1: 3, 4.)
10. What of Cretan character as indicated in the Epistle to Titus?
11. At whose instigation was Paul now arrested, and on what charge?
12, 13. Describe the conditions of Paul's last imprisonment in Rome.
14. Tell something of the "last Epistle of the Giant Apostle."
15. Tell of Paul's death.

CHAPTER XIV.

1. Name the general, or Catholic, Epistles.
2. What do we know of the later ministry of Peter?
3. The First Epistle of Peter—
   (a) Are there serious objections to the genuineness of this Epistle?

(b) From what place did Peter write this Epistle?
(c) What was the probable date of this writing?
(d) To whom was the Epistle addressed?
(e) What seems to be the aim of the Epistle?

4. The Epistle of Jude—
(a) Who was the author of this Epistle?
(b) What of its date?

5. Second Epistle of Peter: give its date; its destination; its general nature.

6. What was the probable place and manner of Peter's death?

CHAPTER XV.

1. What can you say as to unity of teaching in the New Testament?
2. Say something as to the diversity of teaching in the New Testament.
3. What can be said as to the authorship of the Epistle to the Hebrews?
4. What of the destination of the Epistle to the Hebrews?
5. What of the place of writing of this Epistle?
6. What was the probable date of the writing of this Epistle?
7. Say something as to "style" in the Epistle to the Hebrews.
8. Discuss briefly the "occasion" of the Epistle to the Hebrews.
9. The Line of Argument.
Trace the course of the argument as suggested by the author in eleven points.
(The Epistle should be carefully read with the author's outline as a guide.)

CHAPTER XVI.

1. Tell of the life and character of John.
2. What books of the New Testament are attributed to John?
3. What was the probable date of the Epistles of John?
4. Jerusalem was destroyed. When? With what result to Christianity?

5. Indicate the spread of gnosticism.
6, 7, 8. Certify that you have carefully read the First, Second and Third Epistles of John in the light of the author's treatment.
9. Which book in the New Testament was probably the last written?
10. Tell of persecutions under Domitian.
11. What was "the purpose of the Apocalypse"?
12. What is the meaning of "apocalypse"? Why this type of literature?
13. What as to the millennium in the Book of Revelation? What great doctrine is said to be in danger of being obscured by rival theories of the millennium?
14. To whom was the Apocalypse addressed?
15. Indicate practical aspects of the Apocalypse?
16. What final outcome is predicted in the Apocalypse?

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